

— RELIQUIAE TENEBRAE — — ORACULUM OBSCURUM —

PROJECT ANGELBOOK - VOLUME XII - PART 15



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EZEKIEL REDIK YARBROUGH

Reliquiae Tenebrae – Oraculum
Obscurum – Project AngelBook – Volume
XII – Part 15
By Ezekiel Redik Yarbrough (DBM
ECLIPZE)

Liminal Archivist's Note

On the Preservation of Distorted Gnosis and the Dying Digital Veil

There is a strange ache that comes from spending all day in the ruins of spiritual memory.

Fifty books made in one day—an inhuman output—should feel like a triumph. But when the source material is splintered, hostile, and drenched in egoic inversion, what remains is not pride... but hollowness.

This volume, like many in this phase, is not composed of my own words.

It is an act of preservation, not expression.

It is a documentation of liminal knowledge, scraped from a dying web—the final breath of spiritual forums, parapsychology ephemera, early occultist blogs, and yes, even the darker corridors of modern satanic movements.

And herein lies the tension:

Much of what is presented under the name Satanism is a distorted half-truth.

It correctly identifies that Yahweh is not the Most High, and in this way, it mirrors certain Gnostic insights—

but then it derails into ego exaltation, materialism, and psychic hostility. It gets halfway to freedom... and then builds a new prison out of flame and shadow.

And yet—

amidst the mockery, venom, and inversions,

there are real spiritual technologies embedded in the code.

Meditation techniques, psychic development maps, astral awareness, breath control, and ritual frameworks.

Not all of it is corrupted.

Some of it is usable tech.

Some of it may be ancient... wearing a new mask.

So I do not endorse what is preserved here.

But I also refuse to let it vanish into untraceable digital decay.

This is an act of containment as much as curation.

I name this phase liminal, because I know it will not last.

There is only so much of the old internet left to preserve.

Only so much unindexed gnosis hiding behind broken blog links and .org forums that haven't been cached since 2012.

When this phase ends, and I return to creation, I will draw from this tomb of fragments with clarity and discernment.

But for now, I am the one who stands in the gateway—

Archiving the bones, sealing the jars, lighting one gold-lettered candle above a chamber of shadows.

To the reader: proceed with awareness.

This is not scripture.

This is sediment.

It is archived because it is dangerous.

And dangerous knowledge, when preserved with respect, often becomes a mirror for deeper truth.

—Ezekiel Redik Yarbrough

Liminal Phase – Discretio Luminis

In Mexico, on the first days of November, the dead come to visit. They are received and given offerings of their favorite food, flowers, and momentos of their presence on earth. La Ofrenda takes a non-traditional look at the celebration in Mexico and the United States. 50 min. Video/C 1778

Media Review Digest (UCB users only)

On Strike! Ethnic Studies, 1969-1999

A historical presentation of the struggle to create and maintain a Department of Ethnic Studies at the University of California Berkeley. Includes interviews with participants in the 1969 demonstrations when the program was first established, with the 1999 demonstrators when the funding for the program was threatened and with Ethnic Studies faculty at U.C.B. Directed and produced by Irum Shiekh. 1999. 36 min. Video/C 6521

The Oldtimers

A portrait of the elderly predominantly Latino community that gathers at Original McCarthy's, an historic, desolate bar in San Francisco. Living alone, the regulars have come to depend on McCarthy's for a sense of continuity and community. This moving documentary, an examination of the loneliness and alienation that faces the elderly who live in hidden pockets of America's cities, tells the stories of this clientele, the survivors of another urban era. A film by Lisanne Skyler and Joseph Todd Walker. 1993. 17 min. Video/C 9515

First Run/Icarus catalog description

Once Upon a Time in the Bronx

A collage mixing Spanish rap narration, spaghetti western styling and animated dolls depicting homeboys and flygirls, in this Bronx-based slice of life depicting male bonding, machismo and Latino culture in an episodic story influenced by hip hop sampling techniques. An anti-documentary portrait of the rap duo Latin Empire. 1994. 27 min. Video/C 9209

The Other Side of the Border.

A documentary on illegal entry from Mexico. Discusses new immigration reform law. 60 min. Video/C 1544

Palabra: A Sampling of Contemporary Latino Writers.

Performer: Octavio Paz, Gloria Anzaldua, Jimmy Santiago Baca, Jose Montoya, Lorna

Dee Cervantes, Victor Hernandez Cruz, Carlos Fuentes, Gary Soto, Francisco Alarcon, Ernesto Cardenal, Lucha Corpi, Luis Rodriguez, Bernice Zamora,) Ana Castillo, Juan Felipe Herrera, Demetria Martinez, Elba Sanchez. 52 min. Video/C 3475

Palante, Siempre Palante!: The Young Lords.

A film by Iris Morales. In the mid-60's from Chicago to New York City and other urban centers, the Young Lords emerged to demand decent living conditions and raised a militant voice for the empowerment of the Puerto Rican people in the United States. This documentary surveys Puerto Rican history, the Young Lords activities and philosophy, the torturous end of the organization and its inspiring legacy, through camera interviews, archival footage, photographs and music. 1996. 48 min. Video/C 5039

Panel on Ethnic Diversity.

With Troy Duster, Elaine Kim and Alex Saragoza, January, 1991, UC Berkeley. Video/C 1932

The Party Line.

Written, produced and directed by Mario Barrera. Relationships in the Mexican American culture are highlighted in this drama about Mexican American young people who renew a high school romance clearing up the problem that separated them after the senior prom. Produced with the support of University of California (Berkeley), Committee on Research [and] University of California, Institute for Mexico and the United States. 1996. 26 min. Video/C 5731

Los Pastores (The Shepherd's Play)

A staged presentation of a Christmas morality play that has long been part of Hispanic folk traditions in the American Southwest. Originally written by Padre Florencio Ibanez of the Soledad Mission in 1803, it may be the first play written and performed in California. Performed in the Regents' Theater, the Valley Center for the Performing Arts, Holy Names College, December 4, 2002. 39 min. Video/C 9728

People of Color Symposium.

Symposium on Clark Kerr Campus, University of California, Berkeley, January 15, 1988. Video/C 2219

Plena, Canto y Trabajo = Plena is Work, Plena is Song.

Brings to life the cultural and political history of Puerto Rican plena, which is a musical blend of African and Spanish idioms. 29 min. Video/C 2534

Media Review Digest (UCB users only)

Por la Necesidad de Trabajar: For the Need to Work.

Interviews with illegal aliens who have crossed the Mexican American boarder. They

reveal their experiences during the crossing, their expectations and the realities they have found since their arrival in the United States including raids and arrests, attempts at deportation, labor organizing and assistance from legal organizations. Also examines the economic and social impact of NAFTA on the Mexican economy. Contents: El sueño (the dream) -- La realidad (the reality) -- Redadas (Raids) -- Por qué (Why?) -- El futuro (The future). In Spanish with English subtitles. 37 min. Video/C 6180

Power, Politics and Latinos.

Examines the history and impact of Latino voting patterns in the United States. 57 min. Video/C 2925

El Pueblo Se Levanta

A hard-hitting documentary of the poverty and oppression in a New York City Puerto Rican community. Depicts the confrontations that occurred as a self help community group, the Young Lords, attempted to improve the conditions. Originally produced in 1970. Video/C 5857

Puerto Ricans (Multicultural Peoples of North America).

One of a 15 part series which celebrates the heritage of fifteen different cultural groups by tracing the history of their emigration to North America, showing the unique traditions they brought with them, and who they are today. Each volume discusses when and why each group emigrated, where they settled, which occupations they engaged in, and who the important leaders are within each community. 30 min. Video/C 3302

Que Pasa,U.S.A?

A program from a bilingual comedy series developed by WPBT-TV to chronicle the adventures of a Cuban-American family in our fast-paced society. The conflicts between two cultures and how this family solves its problems of culture shock provide a serious view into adjustments required of Cuban-American immigrant families. 28 min. Video/C 3752

Race, The Power of an Illusion

A three part series exploring the history of race perceptions and behaviors towards races in the United States, within the context of recent scientific discoveries which have toppled the concept of biological race. c2003. 56 min. each installment

Description from California Newsreel catalog
PBS web site

The Difference Between Us. Follows students who sequence and compare their own DNA looking for a "race marker." It also looks at the history of racism in the U.S., the advent of stereotypes based on physical attributes attributed to races and somatotypes with particular reference to African Americans. Video/C 9574

The Story We Tell. Traces the race concept to the European conquest of the Americas, including the development of the slave system, which eventually crystalized into an ideology of white supremacy. By the mid-19th century, race had become the "common sense" wisdom of white America, revealing how social and political inequalities came to be recognized as "natural." Video/C 9575

The House We Live In. Focuses on how institutions shape and create race, giving different groups vastly unequal life chances. After WWII, whiteness increasingly meant owning a home in the suburbs, aided by discriminatory federal policies. Video/C 9576

Raza Spoken Here: Poesia Chicana. Volume 1 [Audiorecording]

The Taco Shop poets manifesto / The Taco Shop Poets -- Sonia on Hope Street, Metzli Chingona / Olga Angelina Garcia Echeverria -- Vato Loco de la Maravilla, Rafa chronicles / Manuel J. Velez -- Blood ain't salsa / Rasquachi Performers -- Tepalcate a tepalcate, sowing seeds / Elba Rosario Sanchez -- I hear a poem calling me, Heaven for eight dollars / Daniel Sanchez-Glazer -- For my sister who thinks I'm unhappy because I, like her, don't wear a size 6, Free metal woman / Sandra C. Mu~noz -- El mar y el muro, Sobre Baghdad han caido las bombas / Christian Ramirez. -- Holidays of el barrio, The out of order sign is out of order / Chuy Quintero -- Revolucion / Trago Amargo. Sound/D 43

Raza Unida.

Documents the national convention of La Raza Unide party in 1972. Video/C 1995

Reading, Writing & Race.

This program looks at the impact of affirmative action admissions policies, speech codes, and race relations on the campus of the University of California, Berkeley. Includes drama students enacting plays about racial conflicts and intolerance on campus. The film also examines the debate in California over a series of social studies textbooks which are under fire from critics, who charge that they do not adequately reflect California's multicultural heritage. 1991. 60 min. Video/C 6790

Recordar (To Remember).

Joe Castel captures the changing circumstances and customs of four generations of a Mexican-American family living in Silvis, Illinois through interviews, photographs, home videos and motion pictures related to his own family. 28 min. Video/C 1581

Media Review Digest (UCB users only)

Requiem-- 29.

This riveting film documents the chilling inhuman treatment of 50,000 Chicanos by police and the death of L.A. Times journalist Ruben Salazar at the Chicano National

Moratorium in Los Angeles on August 29, 1970. Film includes footage of the mass march, police tactics used to disorganize and disperse the demonstrators, scenes from the inquest hearing into the death of Ruben Salazar and interviews with then "La Raza" editor, Raul Ruiz. 31 min. Video/C 5137

Noriega, Chon A. "Requiem for our beginnings." (Documentary film 'Requiem-29')
Aztlan - A Journal of Chicano Studies Fall 2000 v25 i2 p1(10)

Retratos (Portraits)

Follows the life stories of four individuals from New York City's Puerto Rican community, each of whom has attempted to assimilate to life in America, but also have maintained strong ties to their cultural heritage. c1983. 53 min. Video/C 7953

[Rodriguez, Luis J.] Luis J. Rodriguez.

Luis J. Rodriguez is a poet, journalist and publisher who grew up in Watts and East Los Angeles. His writings give voice and dignity to those whose lives are scarred by violence, racism and poverty. On December 8, 1992 in Los Angeles, he read from his books of poetry, *The Concrete River* and *Poems Across the Pavement*, and from his memoirs, *Always Running*, *La Vida Loca: Gang Days in L.A.* and talked with Michael Silverblatt. 60 min. Video/C 3491

[Rodriguez, Luis J.] Luis J. Rodriguez: Lunch Poems, 3/6/03

Mexican American author and poet Luis Rodriguez reads from his works. Rodriguez has published eight books of poetry and is also widely known for his memoir of gang life, *Always running: La vida loca, gang days in L.A.*, and for founding and directing Tia Chucha Press. Program held in the University of California Doe Library, Morrison Room on March 6, 2003. 40 min. Video/C 9473

Routes of Rhythm.

Traces the origins of Latin music from Spain and Africa to the New World (program 1). Focuses on pop music developed in Cuba and examines how North Americans began to discover this island's musical treasures (program 2). Shows how Spanish-African music has become the basic part of popular musical culture of the U.S. (program 3). 58 min. ea. DVD 692; Video/C 2535

Media Review Digest (UCB users only)

Salsa: Latin Music of New York and Puerto Rico.

Salsa has influenced jazz and pop, while Latin musicians have been influenced by jazz. Places Salsa in the socio-political context of the Puerto-Rican communities in New York City and Puerto Rico. Video/C 1490

Salt of the Earth.

A semidocumentary of the year-long struggle by Mexican-American zinc miners in New Mexico. When an injunction is issued against the workers, the wives take up the battle with a fury, leaving the husbands to care for home and children. 94 min. Video/C 999:266 Also on laserdisc Video/D 78

Sandra Cisneros

Sandra Cisneros, the author of *The House on Mango Street* and *Woman Hollering Creek and Other stories*, is a Mexican-American poet and author, self described as a "terrorist, anarchist" and a "Chicana feminist." Here she reads from her story "Eleven" and other works and is interviewed by poet and novelist Dorothy Allison. Recorded on October 8, 1996. 1999. 60 mins. Video/C 8980

Santeros= Saintmakers.

Documents the lifestyle and attitudes of five New Mexican artisans who continue the 300 year-old traditions of the earliest santeros. 33 min. Video/C 1341

School Colors.

This in-depth documentary looks at a turbulent year at Berkeley High School in California, focusing on teachers, students, and parents struggling with the question of whether diversity will enrich American society or tear it apart. 143 min. Video/C 3596

Video Librarian

Goodman, Walter. "School Colors." (television program reviews) *New York Times* v144 (Tue, Oct 18, 1994):B3(N), C20(L), col 1

Leonard, John. "School Colors." (television program reviews) *New York* v27, n42 (Oct 24, 1994):70.

Seguin.

A docu-drama based on the life of one of Texas' unsung heroes, Juan Nepomuceno Seguin, a leader in San Antonio who raised an army to fight the Mexican forces of Santa Ana at the Alamo. Written and directed by Jesus Salvador Trevino.

Performers: A. Martinez, Henry Darrow, Rose Portillo, Pepe Serna, Danny De La Paz, Enrique Castillo, Lupe Ontiveros, Edward James Olmos. 68 min. Video/C 5133

Fregoso, Rosa Linda. "Seguin: The Same Side of the Alamo Bilingual." In: *Chicano Cinema: research, Reviews, and Resources* Edited by Gary D. Keller. pp: 146-152. Binghamton, N.Y.: Bilingual Review/Press, c1985. (UCB Main PN1995.9.M49.C47 1985;

UCB Moffitt PN1995.9.M49.C47 1985)

Morales, Alejandro. "Expanding the Meaning of Chicano Cinema: Yo soy chicano, Raices de sangre, Seguin." In: Chicano Cinema: research, Reviews, and Resources (see above for call #)

Shades of California

Presents the stories of Californians of varied racial and ethnic backgrounds through personal photographs which they share with the viewer along with their family histories. Based on the book "Shades of California," edited by Kimi Kodani Hill (Bancroft pF862.S521 2001 Non-circulating; may be used only in The Bancroft Library). c2003. 54 min. Video/C MM29

Shattering the Silences.

Documentary explores issues of faculty diversity in American higher education in the mid-1990s, focusing on the professional and personal experiences of eight minority scholars in the humanities and social sciences at various institutions. 86 min. Video/C 4707

Web site (PBS)

Los Siete de la Raza

Newsreel footage of interviews with Mexican American immigrants to the Mission District of San Francisco in which they express their social and economic struggles and the discrimination they experience. Film examines the creation of Los Siete de la Raza, a self-help political organization organized to fight for the rights of "Brown people." Originally produced in the 1960s. 30 min. Video/C 5856

Skin Deep.

A diverse group of college students reveal their honest feelings and attitudes about race and racism. Students from 3 major universities are interviewed alone on topics including the climate toward talking about race on campus, self separation of ethnic groups, discrimination, affirmative action policies and individual responsibility for change. Concludes with a diverse group of 23 students from 6 major American universities who spent 3 days together to collectively challenge one another with dialogue focusing on such topics as the concept of individual responsibility, feeling separated from each other, wanting others to understand and what can be done to move awareness to action. 53 min. Video/C 4055

Soldados: Chicanos in Viet Nam

Recounts the experiences of five Chicano soldiers, whose first journey outside the cotton fields of their hometown of Corcoran, California was to the war-torn rice paddies of Vietnam. They all grew up working in the fields alongside their parents and siblings, and Summary: (cont'd) shared values not much different from their forebears.

But their insulated lives were changed as they learned "They took our farm workers to go fight their farm workers." A film by Sonya Rhee and Charley Trujillo. Based on the book by Charley Trujillo. c2003. 28 min. DVD 2025

Songs of the Homeland.

An exuberant journey into the history, heart and soul of Tejano music which originated in South Texas. Filmed on location throughout Texas, this documentary features images of the past and present and includes performances and interviews with musical pioneers of Tejano music. 1996. 60 min. Video/C 5177

Sonia Sanchez.

Sonia Sanchez, poet, teacher, and activist, reads from her books of poetry and talks with students at Georgetown University on September 17, 1990. She is interviewed by Lewis MacAdams in Washington D.C. 60 min. Video/C 3487

Spanish-Speakers and Bilingualism.

Examines the different kinds of Spanish spoken in the U.S. and their relationship to the Spanish of San Juan or the Dominican Republic. 19 min. Video/C 2867

Split Decision

Chronicles the rise of Jesus "El Matador" Chavez through the professional boxing ranks to number one contender for the World Championship when the U.S. government enacted two tough immigration laws that ordered the immediate deportation of all non-U.S. citizens with a criminal conviction. Despite his clear rehabilitation Jesus with a prior conviction for armed robbery, was deported to Mexico. A compelling documentary that exposes the failings of current immigration policy and questions the implications of the prevailing "tough-on-crime" and one-size-fits all criminal justice system. 2000. 78 min. Video/C 7871

The Status of Latina Women.

This program looks at the differences between the U.S. Latina and her Latin American and American counterparts. Examines how Latino men regard successful Latina women, and the myths and mystique of machismo. 26 min. Video/C 2635

Substance Abuse Among Latinos.

Looks at culturally-specific approaches being generated within the Latino community to combat drug and alcohol abuse. 28 min. Video/C 2869

Talking About Race.

A diverse group of college students reveal their honest feelings and attitudes about race and racism. In part 1, students from 3 major universities are interviewed alone on topics including the climate toward talking about race on campus, self separation of ethnic groups, discrimination, affirmative action policies and individual responsibility for

change. In part 2, a diverse group of 23 students from 6 major American universities spend 3 days together to collectively challenge one another with dialogue focusing on such topics as the concept of individual responsibility, feeling separated from each other, wanting others to understand and what can be done to move awareness to action. 25 min. Video/C 4054

Teatro!

Documentary of grass roots Hondurian acting troupe, Teatro la Fragua, founded by Jesuit priest, Jack Warner. Company members are shown performing in three plays, conducting an acting workshop in the town of Salama, and on a retreat to Copan, an ancient Mayan center. 58 min. Video/C 4050

Tex-Mex: Music of the Texas Mexican Borderlands.

Tex-Mex music is an exuberant style with a Mexican soul and a rock'n'roll heart. It combines styles of corrido, norteno and others, is full of joy and energy, but carries significance through its lyrics about social problems. Musicians are shown in performance and conversation. DVD 983; also VHS Video/C 3453

Media Review Digest (UCB users only)

Texas/USA: Border Injustice.

The third segment segment examines abuses by border agents against illegal aliens captured crossing the Mexican-American Segment from the television program Rights & wrongs broadcast August 25, 1993. 27 min. Video/C 6701

That Old Gang of Mine.

A video by Carlos de Jesus A portrait of growing up in New York city's El Barrio in the late 1940's and '50s set against that neighborhood as it exists today. Film includes archival footage and interviews with four generations of New Yorkers of Puerto Rican heritage. 1996. 56 min. Video/C 5007

Third World Strike, U.C. Berkeley, 1969.

Third world strike panel, U.C. Berkeley, 1989, 20 Years After. Video/C 1403

The Trail North.

Follows anthropologist Robert Alvarez and his ten-year old son as they re-create the journey made by their Mexican ancestors when they immigrated to the United States. 28 min. Video/C 1478

Transnational Fiesta, 1992

The film documents the multicultural and transnational experiences of Quispes, a family of Peruvian Andean immigrants living in Washington D.C., who return to their hometown, Cabanaconde, to sponsor the annual patron saint fiesta. The North American members of this extended family, as well as other migrants from the community living in Washington, also participate in the Virgin of Carmen celebration, where the complexities

of cultural production, religious syncretism, inter-ethnic marriages, migration, and racism all converge. The story follows the migrants back to their "new world" (Washington D.C.) where they constantly "discover" and reinvent their plural identities in their daily lives as nannies, janitors, college students, and other occupations, and in the special events sponsored by the 300 plus members of the Cabanaconde City Association. c1992. 60 min. Video/C 8324

The Trials of Juan Parra.

Records presentation of the play and interviews of Parra, some actors and audience on the firing of Parra from Watsonville Canning & Frozen Food Company. 28 min. Video/C 1399

Troubled Harvest.

Examines the health and safety hazards which confront America's agricultural laborers. 30 min. Video/C 3353

Uno Veintecinco.

1962 documentary film by Harvey Richards. Shows the Agricultural Workers Organizing Committee (AWOC), AFL-CIO, strike to get lettuce pickers in California \$1.25 / hour. Reviews history of labor organizing in California's fields. 20 min. Video/C 2796

Vaquero: The Forgotten Cowboy.

Focuses on the lives of "vaqueros," Mexican American cowboys of the American West and shows how a changing industry has made their lifestyle obsolete. Shot on location in South Texas, this documentary pays tribute to this breed of men that history has overlooked as it focuses on the present day lives of these proud men who continue a trade from an era gone by. 1987. 28 min. Video/C 7852

Watsonville on Strike.

Relates events of strike of Mexican American frozen food workers in Watsonville California, commencing September 1985 and lasting 18 months. English and Spanish. 65 min. Video/C 1400

The Unwanted.

This award winning documentary was the first program to explore the problem and issues of illegal entry into the United States by Mexicans. Presents the viewpoints of both the Mexicans and the U.S. Border Patrol and how the latter works. Includes a brief history of Mexican immigration into the U.S., from the refugees from the 1910 Mexican Revolution to the 1970's increase in illegal entries. Produced and directed by Jose Luis Ruiz. 1975. 50 min. Video/C 5134

Viva La Causa!

An introduction to the history of the Mexican American people from their origins in Europe's invasion of the American continent up through World War II, through the Chicano Movement years to the present day. Includes archival footage and lively music

ranging from corridos to rap. 46 min. Video/C 4071

Voces del Campo (Voices of the Fields)

Documentary follows farmworkers from California's Salinas Valley who have returned to their roots in the fields of rural Mexico, where they recount their everyday struggle on family farms to cope in the midst of the globalization of agriculture and the impact of NAFTA. 1995. 45 min. Video/C 6856

Wars and Images

Contents: Gringo (29 min.) -- Greaser (30 min.) -- Amigo (28 min.) -- Illegal (29 min.).

Four documentaries exploring different aspects of the history of visual representations that the United States and Mexico have created about each other, focusing on wars in which both countries have been involved. Gringo: Shows the U.S.-Mexico war of 1846-48 as portrayed in drawings, lithographs, daguerreotypes and personal chronicles.

Greaser: Presents the Mexican Revolution of 1910-1920 as portrayed in newsreels and postcards. Amigo: Looks at the influence of U.S. interests in Mexican nationalistic and propaganda films during the "Good neighbor policy" and World War II. Illegal: Critical examination of the role played by independent video and mainstream media in the creation of a war zone on the Mexico-U.S. border. Produced and directed by Gregorio Carlos Rocha. 1999. Video/C 9216

The Wrath of Grapes.

Presents interviews with workers and farm owners on the use of pesticides on commercial grape orchards. Workers discuss the health problems involved in working in various pesticide environments. 16 min. Video/C 1643

Y Este Encuentro Quiere Ser Cancion=And This Meeting Wants to be a Song.

Statements by Latin American immigrant musicians living in the Mission District of San Francisco concerning the role music and song plays in the retention of Latin American culture. Includes musical performances by the group, La Pena del Sur. 25 min. Video/C 3949

Yo Soy.

Many Mexican Americans in the fields of business, education, labor and politics, tell and show how they have been active in today's society, responsible in dealing with some of its problems, while retaining their Chicano heritage and identity. 54 min. Video/C 1248

Cinema Guild catalog description

Yo Soy Chicano.

Examines the key issues, problems, and concerns of the Mexican-American community in the United States, reviews the progress Chicanos have recently made in politics, education, labor, and economic development, and summarizes the ways they are responding to the challenges of the future. 58 min. Video/C 2548

Cinema Guild catalog description

Maciel, David R.. Racho, Susan. "'Yo Soy Chicano': The Turbulent and Heroic Life of Chicanas/os in Cinema and Television." In: Chicano renaissance : contemporary cultural trends / edited by David R. Maciel, Isidro D. Ortiz, Maria Herrera-Sobek. Tucson: University of Arizona Press, c2000. (UCB Bancroft E184.M5 C4531 2000; UCB Main E184.M5 C453 2000)

Morales, Alejandro. "Expanding the Meaning of Chicano Cinema: Yo soy chicano, Raices de sangre, Seguin" In: Chicano Cinema: research, Reviews, and Resources Edited by Gary D. Keller. pp: 1121-137. Binghamton, N.Y.: Bilingual Review/Press, c1985. (UCB Main PN1995.9.M49.C47 1985; UCB Moffitt PN1995.9.M49.C47 1985)

Yo Soy Hechicero (I Am a Sorcerer)

It's all in a day's work for Juan Eduardo Nunuz, a Cuban refugee who leads a religious congregation in a backyard garden shed in a subdivision near Atlantic City, New Jersey. This neopagan religious cult deals in spirit possession, animal sacrifice, mythic storytelling and physical healing. Juan Eduardo's wife, a Pentacostal, claims that her husband is an instrument of Satan. directed by Ron Stanford and produced by Ivan Drufovka, is an intimate look at one expression of contemporary Afro-Caribbean religion. All events are presented on their own terms, without explanatory voiceover narration. Directed by Ron Stanford. 48 min. Video/C 4669

Yo Soy Hechicero web site

Yo Soy Joaquin (I Am Joaquin).

A dramatization of the Chicano poem of the same title by Rodolpho "Corky" Gonzales about the Mexican-American experience from Cortes to the current farm workers' struggle, emphasizing the problems of the oppressed and exploited Mexicans. Originally produced as a motion picture in 1969. 19 min. Video/C 4202

Hinojosa, Rolando. I Am Joaquin: Relationships between the Text and the Film." In: Chicano Cinema: research, Reviews, and Resources Edited by Gary D. Keller. pp: 142-145. Binghamton, N.Y.: Bilingual Review/Press, c1985. (UCB Main PN1995.9.M49.C47 1985; UCB Moffitt PN1995.9.M49.C47 1985)

Martinez, Eliud. "I Am Joaquin as Poem and Film: Two Modes of Chicano Expression." Journal of Popular Culture, vol. 13, 1980: 505-515.

Zoot Suit Riots

Racial tensions between the Anglo and Mexican American communities in Los Angeles,

California erupted into violence after the conviction of Henry "Hank" Leyvas and seventeen other Mexican American youths for the murder of Jose Diaz in what was perceived as an unfair trial in 1943. Lorena Encinas, a witness to the murder, kept the real killer's identity a secret until the end of her life. Prominent members of the Los Angeles community worked to fund an appeal for the defendants, even as battles between unruly US Naval personnel and Mexican Americans rocked L.A.'s barrios. Surviving family members of the seventeen convicts, riot witnesses and members of the Sleepy Lagoon Defense Committee tell the story of the riots, which is highlighted by photographs of the riots, the trial and their participants. Originally broadcast as an episode of the television program The American Experience. 2002. 60 min. Video/C 9050

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Journals: Cultural Survival; Cultural Anthropology; Journal of World Anthropology
The Web of Culture
For resources on world cultural regions, see WCSU List: World Area Studies.
AAA/ARS: Anthropology of Religion Links
CSU Stanislaus: Links to Folklore & Mythology Pages
The Nacirema
English Server: Cultural Studies & Critical Theory
U. Alabama: Anthropological Theories: A Guide by Students for Students
R. Wilk's Course: Theory in Anthropology
Implosion: Macro-Hypothesis of Habitat Theory of Culture
Smithsonian Web Mag.: (i)ncrease & (d)iffusion
Anthropoetics
Kinship and Social Organization
UCI: The Linkages Project (Kinship)
For Ethnic & Women's Studies Resources, see WCSU List: Sociology.
Museum of Mankind (UK): Anthropological Index Online
Texas A & M: Anthropology in the News
Explorers & Field Scientists: The Explorers Club
UK: CyberAnthropology
Anthropology Search Engine: AnthroNet
(WCSU: Anthropology Menu)
Linguistics Resources
WWW-VL: Linguistics
Ethnologue (Languages of the World)
Human Languages Page
Yamada Center: Language Resource Site
(WCSU: Anthropology Menu)
Physical Anthropology Resources
WWW-VL: Evolution
What is Evolution?
What is Darwinism?
Indiana U.: Human Origins & Evolution in Africa
Fossil Evidence for Human Evolution in China
Mark Leney's Human Evolution Resources
U. Va.: Biological Anthropology Sources
FAQ: Fossil Hominids
CSU Chico: The Skull Module

M.K. Holder's African Primates at Home
Primate Information Network
Primate Gallery
Pan-Africa News (Chimpanzees)
Mountain Gorilla Protection
Orangutan Foundation
The Leakey Foundation
U. Minnesota: Jane Goodall Center for Primate Studies -- Discovering Chimps
USC: Jane Goodall Research Center
WCSU: Jane Goodall Center for Excellence in Environmental Studies
The Jane Goodall Institute
(WCSU: Anthropology Menu)
Archaeology Resources
ArchNet WWW-VL: Archaeology
U. Mn. Duluth: Prehistoric Cultures (Tutorial)
U. Alberta: WWW Sites For Archaeologists
"Pib" Burns' Archaeology Resources
Worldwide: Archaeological Fieldwork Server
Eneolithic Settlement: Ilgynly-Depe in Kopeth-Dag Foothills
Archaeology in Luxembourg
U. Ariz.: C14 Radiocarbon WWW Server
ArchNet: African Archaeology
The Archaeological Conservancy: American Archaeology
Webarchaeology: The Levi Jordan Plantation Project
U. Memphis: Institute of Egyptian Art & Archaeology
Julia Hayden's Ancient World Index: Archaeology
Ancient World Web
Oriental Institute Archaeology
U Otago, Thailand: Origins of Angkor
U. Hawaii: Special Projects (Hawaii & Asia)
U. Mich.: Classicists & Mediterranean Archaeology
Dr J's Ancient Greece
ArchNet: North American Archaeology
M. Holder's Indian Ruins of the Southwest
U. Tenn. Knoxville: Archaeology Sites -- Paleo/Woodland/Mississippian
Archaeology of Teotihuacan, Mexico: Feathered Serpent Pyramid Pages
Western Belize Regional Cave Project
T. Burglin's Pre-Columbian Archaeology Related Links
K. Callahan's Ancient MesoAmerican Civilizations
P. Jenkin's Photo Gallery: Ancient Civilizations of the Andes
Lords of the Earth: Maya, Aztec/Inca Exchange
Rabbit in the Moon: Mayan Sites
Mesoamerica Foundation's online magazine: Maya World
Texas A & M U.: Nautical Archaeology WWW Sites
Archaeology Resources for Education

U. Chicago: Oriental Institute Virtual Museum
Harvard U.: Peabody Museum of Archaeology & Ethnology
U. Mich.: Museum of Anthropology
U. New Mex.: Maxwell Museum for Anthropology
Canadian Museum of Civilization: Retracing an Archaeological Expedition
Provincial Museum of Alberta: Human History
Journal: Internet Archaeology
Commercial company link: ArchaeoExpeditions
Archaeology at WCSU
(WCSU: Anthropology Menu)
Native American Resources
Aboriginal (Native American) Star Knowledge
American Indian Ethnobotany Database
CSULB: American Indian Studies -- Resources
American Truths
Arctic Circle
First Nations Development Institute
Index of Native American Resources on the Internet
Native American Art & Education Center
Native American Culture, Education, Art, Science, History: Native Sources
Miss. SU: Native American Historical Text Archive
Horus: Native American History
Native American Research Page
Native American Sites
Native American Spirituality
NativeNet
NativeTech
NativeWeb
WWW Links to Native Americans
HWP World History Gateway: Indigenous Peoples of the Americas -- North & Arctic;
Canada; USA; Mexico; Caribbean & Florida; Central America; South America
Southwest Museum: Native Cultures of the Americas
1492: An Ongoing Voyage
Columbus and the Age of Discovery
Native Hawaiian Advisory Council
U.S. Bureau of Indian Affairs
USBIA: Federally Recognized Native Nations
Connecticut State Museum of Natural History
Connecticut Mashantucket Pequot Museum: Tribal Nation
Sheila Sabo's The Connecticut Paugussett Indians
For World Indigenous (Aboriginal) Resources, see WCSU List: Area Studies.
For Prehistoric Resources, see WCSU List: Archaeology.
For Ethnic & Women's Studies Resources, see WCSU List: Sociology.
(WCSU: Anthropology Menu)
General Resources

Bernard Clist's Anthropology Resources on the Internet
Anthro-L (General Anthropology Mailing List)
U. Ariz.: Anthropology on the Internet
CSULB: Anthropology Resources
Anthropology Resources at U. of Kent
U. Pittsb.: Lisa Mitten's Homepage
Nicole's AnthroPage
Danny Yee's Book Reviews
WCSU Library: Internet Subject Index
(WCSU: Anthropology Menu)
Miscellaneous Resources
U. Alabama: Writing Tools for Anthropology Students; Library Research in Anthropology
For techniques in evaluating web sources, see WCSU List: Social Research and
Evaluation Resources.
J. Walker's Columbia Online Style: MLA-Style Citations of Electronic Surveys
American Anthropology Association
NEAA: Northeastern Anthropology Association
Center for Anthropology & Science Communication
International Student Exchange Program (ISEP) at WCSU
C. DeMello's List: Universities Around the World
Clist's List: Departments of Anthropology
GRE: Graduate Record Examinations -- Online
GradSchools.Com: Anthropology Graduate Programs
WCSU Department of Social Sciences
Anthropology at WCSU:
BA/BS Anthropology/Sociology & BA/BS Social Sciences
For catalog descriptions of WCSU Anthropology and Archaeology Courses.
Archaeology at WCSU
WCSU Travel-Study Course, Summer 2000: Art & Anthropology of Paleolithic France
Anthropology at sister campuses: CCSU; SCSU
OnlineCSU: Online Course Index
Other WCSU lists of internet resources: [Area Studies] [Economics] [Geography]
[Political Science] [Social Sciences] [Sociology] [CSU & CT Libraries, Danbury & Misc.
Edu. Links]
Internet Search Tools and Indices: [Alta Vista] [Britannica Guide] [Education Index]
[Excite] [Galaxy] [HotBot] [InfoSeek] [InfoSpace] [Lycos] [MultiCrawl] [OpenText] [Purely
Academic] [Snap.Com] [Starting Point] [Suite 101] [Uniguide Academic Guide]
[WebCrawler] [Web of Culture] [World Access] [Yahoo]
(WCSU: Anthropology Menu)
Search this site for:
Submit

Visitors since May 31, 1996

Connecticut's Best! [CLICK HERE TO VISIT THE TOP 1000!](#)

*** WCSU Disclaimer***

Comments? Non-working Links? Additions? Contact J. Bannister. [Homepage]
Last updated on June 20, 2000.

Department of Social Sciences
Western Connecticut State University
<http://lib.nmsu.edu/subject/bord/latino.html>
280 captures
27 Jan 1998 - 15 Mar 2024
Apr JUL Aug
03
2003 2004 2005

About this capture
[Andanzas al web
Latino]

Border Studies Institute--George Mason University, Summer 2003,
<http://globaled.gmu.edu/summer03/institute-borderstudies.html>

from Cinco Puntos Press--unique voices from the U.S.-Mexico Border!!
Puro Border: Dispatches, Snapshots and Graffiti from the U.S./Mexico Border --a
collection of essays and photographs by Mexican and American writers and
photographers from the region.

Frontera Norte Sur --Monthly newsletter with daily updates from the US-Mexico border
region

Border Book Festival --celebration of regional literature

ISLA Feature on the U.S.-Mexico Border--July 1999

[rivera
mural detail]

Puertas Abiertas: Major Latino Gateways
Puertas al Sur: Gateways to Latin America
Puertas Culturales
Puertas Politicas
Puertas Economicas/Ambientales
Conversaciones: Email Lists
Finding it on the Web
La Búsqueda en español
Compiled by Molly Molloy, New Mexico State University Library, mmolloy@lib.nmsu.edu

Puertas Abiertas: Major Latino Gateways

Chicano/LatinoNet

Clearinghouse for information on Chicano/Latino research at the University of California Riverside, UCLA and elsewhere. Director: Richard Chabran URL: <http://clnet.ucr.edu>

Felipe's Things Latino: Connecting to CyberRaza

A complex, entertaining and eclectic site by Felipe [felipe@www.utexas.edu] URL: <http://edb518ea.edb.utexas.edu/html/latinos.html>

Hispanic/Latino Telarana

A commercial site linking Latino pages on many topics; created by Gerardo Lopez-Fernandez [e-mail: gerir@latela.com] URL: <http://www.latela.com/>

Hispanic Pages in the USA

A directory including links to all Hispanic countries, biographical information on famous Hispanics, Coloquio-Revista Cultural Hispana, "English only" controversy resources, etc. CONTENT + gateway. Compiled by Javier Bustamante--jgbustam@clark.net URL: <http://coloquio.com/index.html>

Inter University Program for Latino Research

Provides links to 13 Latino Studies programs at US universities. URL: <http://iuplr.utexas.edu>

LANIC Latino Links

University of Texas, Latin American Information Network links to Latino/Hispanic sites. URL: <http://www.lanic.utexas.edu/la/region/hispanic/>

LaRed Latina of the Intermountain Southwest

LaRed Latina provides socio-political, cultural, educational and economic information about major cities in the region including Albuquerque, El Paso, Salt Lake City, Phoenix, Tucson, Las Vegas, Denver, and more. Contact: Roberto Vasquez [rvazquez@lared-latina.com]. URL: <http://www.lared-latina.com>

LatinoLink

Latino focus on mainstream news and culture; not just links, but CONTENT on current events. URL: <http://www.latinolink.com/>

Latino Web

Links to many Latino-focused organizations, issues, etc. URL: <http://www.catalog.com/favision/latnoweb.htm>

Latino Website Pathfinder

Compiled by Francisco Garcia, ATM Enterprises [fgarcia@atm-info.com]; list of Latino informational sites in broad categories including politics, literature, libraries & bookstores, music, dance, theater, etc. URL: <http://atm-info.com/pathfind.htm>

Midwest Consortium for Latino Research (MCLR)

Provides leadership for the advancement of Latino scholars in midwestern universities and to share research opportunities. URL: <http://www.indians.org/welker/mclr/>

Picosito.com

Home of the Hispanic/Latino online community. Commercial portal site offers free email and free internet access in exchange for lots of ads. Online news, discussion groups, shopping, etc. URL: <http://www.picosito.com>

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Puertas al Sur: Gateways to Latin America

Ciber-Centro

Bilingual, commercial site for the Spanish-speaking world based in Miami. Categories include: trade directory, government, the press, reference works, newsgroups, internet access providers, directory of Spanish-speaking "ciber-ciudadanos." Contacts: [ventas@cibercentro.com] and [webjefe@cibercentro.com] URL: <http://www.cibercentro.com>

Directorio de America Latina--Global Net

Spanish WWW subject catalog, very similar to the Global Network Navigator and Yahoo URL: <http://www.dirglobal.net/>

Internet Resources for Latin America

Annotated guide to Latin American net resources. Contact Molly Molloy [mmolloy@lib.nmsu.edu]. URL: <http://lib.nmsu.edu/subject/bord/laguia>

LANIC--Latin American Network Information Center, Univ. of Texas

One of the first and best gateways to academic (and other) net resources from/about Latin America. URL: <http://www.lanic.utexas.edu>

Latin American Subject Resources

Excellent subject page compiled by Rita Wilson, Librarian at University of Texas--San Antonio [rlwilson@utsa.edu]. Includes up-to-date lists of Latin American Embassies and Online News Sources .

LatinWorld: A Latin World - Latin America on the Net

Commercial Internet Directory, based in Miami. URL: <http://www.latinworld.com>

Mundo Latino

"...paginas dedicadas a los hispanohablantes" ; an excellent Spanish-language directory for information on the Hispanic world. Contact [webmaster@mundolatino.org] URL: <http://www.mundolatino.org>

Zona Latina

Commercial site with links to many Latin American media sites. URL:

<http://www.zonalatina.com/>

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The next sections present a VERY select number of sites. This list is not comprehensive and may not be THE BEST. Use the directories above to find many more links. Culture, Politics and Economics are arbitrary categories, chosen because I wanted some categories. As I see it, politics is part of culture and culture is political, and economics is at the root of a lot of political issues, etc. So feel free to mix these up.

Puertas Culturales: news, music, art, theatre, travel, etc.

[rose]

Accordion Dreams

Companion website to PBS documentary by Hector Galan. Includes links great information about Tex-Mex Conjunto music.

URL: <http://www.pbs.org/accordiondreams/main/index.html>

AmericanLatino

Cultural and political online magazine with a Latino perspective on current issues. Editor and publisher James E. Garcia. Email [news@americanlatino.net].

URL: <http://www.americanlatino.net>

Armario: suplemento cultural

Cultural, literary magazine published in Ciudad Juarez as a supplement to the journal Seminario. Includes a link to a complete index to all volumes. [Contact:

jmgarcia@nmsu.edu] URL: <http://web.nmsu.edu/~jmgarcia/paginarmario.html>

Bilingual Books for Kids

Commercial site for finding and buying children's literature in English and Spanish. Can search by category of literature. Email contact: [bilingbk@mhv.net] URL:

<http://www.bilingualbooks.com>

Borderlands Encyclopedia, via University of Texas at El Paso

Described as "a digital curriculum for the 21st century: higher education instruction on US-Mexico border issues," this website is created by the Office of Technology Planning and Distance Learning at UTEP. Intended to be a growing collection of resources for use in distance education on and about the border region. URL: <http://www.utep.edu/border/>

Caribbean Music and Dance

Group organizes cultural programs and travel to the Caribbean and Brazil. Their web page includes information on upcoming travel opportunities to Cuba and the Caribbean.

Email contact: [caribmusic@igc.apc.org]. URL: <http://www.caribmusic.com/>

Chicano Cultural Traditions

Via Chicano/LatinoNet; provides information on art, folklore, celebrations, etc. URL:

<http://clnet.ucr.edu/research/folklore.html>

Chupacabras Homepage

URL: <http://www.princeton.edu/~accion/chupa.html>

Chupacabras

URL: <http://www.phoenixgate.com:80/chupacabra.html>

Conjunto Music

This page provides starting points for learning about the conjunto musical style of south Texas: its history, cultural significance, and artistry. Created by Craig Schroer, University of Texas, [schroer@mail.utexas.edu]. URL:

<http://www.lib.utexas.edu/Libs/Benson/border/ConjuntoIndex.html>

Cuentos de Nuestros Padres: Tucson's Hispanic Community

Text and photographic exhibit produced by the University of Arizona Library. URL:

<http://dizzy.library.arizona.edu/images/hispamer/homepage.html>

Dia de los Muertos/Day of the Dead

A bilingual site dedicated to the celebration of Dia de los Muertos in Mexico. Includes photographs, recipes, an extensive bibliography, information on the great Mexican printmaker, Jose Guadalupe Posada and over 100 links to other sites on the subject.

URL: <http://daphne.palomar.edu/muertos>

Eco Travels in Latin America

Environmental and tourism information gathered by environmental writer Ron Mader.

Contacts, addresses, travel tips, and archives of the quarterly newsletter El Planeta Platica (The Earth Speaks). Contact Ron Mader [ron@greenbuilder.com]

URL: <http://www.planeta.com/>

Frontera/Borderlands Communications Seminar

Technology-based communication videoconference seminar between the Univ. of Texas at El Paso and UT-Austin that concentrates on the border and technology. Website provides links to multi-media group presentations covering topics from NAFTA, new technology, health issues, etc. Contact: Manny Garcia [mjgarcia@utep.edu]. URL:

<http://www.utep.edu/comm3459/spring97>

Guadalupe Cultural Arts Center

San Antonio organization promoting Latino/Chicano music, art, literature, theatre, etc.

Email contact: guadarts@aol.com. URL: <http://www.guadalupeculturalarts.org/>

Handbook of Latin American Studies-HLAS

HLAS is produced by the Hispanic Division of the Library of Congress. Provides abstracts and complete bibliographic information for published materials from and about Latin America on a wide range of topics in the humanities and social sciences and covers more than 50 years of scholarly literature in Latin American studies. URL:

<http://lcweb2.loc.gov/hlas/hlashome.html>

Herencia del Norte: Hispanic Heritage Journal

Focus on Hispanic cultures of New Mexico. URL: <http://www.herencia.com/>

Hispanic.com

Commercial information for and about the Hispanic community. Includes La Prensa de San Antonio, Tejano music awards, Coyote Pass Productions, America Latina (magazine) etc

URL: <http://www.hispanic.com/>

HISPANIC Magazine

Online version of magazine with national circulation of 250,000. News, events, and issues of interest to the Latino community. URL: <http://www.hisp.com/>

Indigenous Peoples of Mexico

An eclectic set of pages designed by Glenn Welker [gwelker@mail.1mi.org] that includes much more than implied by the title. Collections of Native American literature from many nations and in many languages; links to pages on Mayas, Tarahumaras, Yaqui, Apache and much more

URL: http://www.indians.org/welker/mex_main.htm

Interlupe: Centro de Estudios Guadalupanos

Official website of the Centro de Estudios Guadalupanos, provides information in Spanish and English on the theology, legend and art of the Virgin of Guadalupe, Patroness of the Americas

URL: <http://spin.com.mx/~msalazar>

See also:

Our Lady of Guadalupe, from Norberto Rivera Carrera, Archbishop of Mexico. URL: <http://ng.netgate.net/~norberto/materdei.html>

Latin Music Online

Very popular page on a great variety of Latin music created by Little Judy [webjefita@lamusica.com]. URL: <http://www.lamusica.com/>

Latino USA: Radio Journal of News & Culture

Weekly news program from National Public Radio and the University of Texas @ Austin.

URL: <http://www.latinousa.org/>

Mexican Home Remedies

A bulletin board for postings of traditional medical, herbal, first-aid practices from Mexican and Chicano communities. Compiled by Annette Sandoval

[sandoval@a.crl.com] and sponsored by KPIX in the San Francisco Bay Area. URL: <http://www.kpix.com/xtra/remedios>

Mindfield Publications/Mindfield Magazine

Progressive publications featuring excerpts from a new novel, *Illegals*, by J.P. Bone.
Email contact: mindfld@dnai.com. URL: <http://www.dnai.com/~mindfld>

POCHO.com: Virtual Varrio

Visit this "virtual varrio" with links to Pocho Magazine cybercholo chatrooms, news and cultural features, satirical commentary, catalog of products, La Cucaracha comic strip, etc. Email: custodian@pocho.com. URL: <http://www.pocho.com/index.2.html>

Puerto Rico: Boriquas in Cyberspace

URL: http://www.geocities.com/TheTropics/7550/puerto_rico.html#pp

RETAnet, Resources for Teaching About the Americas

A web site for secondary educators, produced by the Latin America Data Base at the University of New Mexico and funded by the U.S. Department of Education. For more information email retanet@ladb.unm.edu

URL: <http://ladb.unm.edu/www/retanet>

Royal Chicano Air Force--RCAF

Royal Chicano Air Force is an artistic collective based in Sacramento, best known for its mural paintings, poster art production, and individual artistic contributions. The artists of the Centro have produced murals and exhibitions from San Diego to Seattle. RCAF is significant as a collective that has maintained a twenty-five year history of engaging communities to express their Chicano culture, history and struggle for equal rights.

URL: <http://www.chilipie.com/rcaf/>

The archives of the RCAF are part of the California Ethnic and Multicultural Archives (CEMA) at the Davidson Library, University of California, Santa Barbara. See the Guide to the RCAF Archives, <http://cemaweb.library.ucsb.edu/rcafgud.html>

Spanish in Our Libraries (SOL)

Excellent collection of resources for libraries and librarians serving the Spanish-speaking. Includes discussion list archives and Tu Bibliotecario Electronico, an internet guide with links to many useful online resources, all in Spanish, such as search engines, dictionaries, encyclopedias, etc. Compiled by Bruce Jensen [flaco@ucla.edu] URL: <http://skipper.gseis.ucla.edu/students/bjensen/html/sol.htm>

Spanish & Mexican Archival Research

Links and original materials relating to archival resources in the Spanish Borderlands.

Contact: Jane Sanchez [sanchezj@writeme.com]. URL:

<http://home.sprintmail.com/~sanchezj>

Stanford University Libraries Mexican American Manuscript Collections

Information about important manuscript collections in Mexican American history, including online guide to the Records of MALDEF, 1968-1983.

Teatro Campesino

History, current productions, products, membership and other information about this famous cultural organization, URL:<http://elteatrocampesino.com/>

Tex-Mex Conjunto/Norteno Music

Great collection of photographs and historical information on Tejano/Conjunto music.

Compiled by Gilbert Reyes. Includes an accordion store.

URL:<http://www.reyesaccordions.com/>

Tejano Music Web

URL: <http://www.tejanoweb.com/>

Tejano Music Awards

URL: <http://www.tejanomusicawards.com/>

Tejano Music Homepage

URL: <http://www.ondanet.com/tejano/tejano.html>

Tejano Journal

URL: <http://www.ondanet.com/>

Temple of Confessions

Interactive, high-tech website exploring culture, mythology, stereotypes. Email contact:

[confess@echonyc.com] URL: <http://www.echonyc.com/~temple/>

Yo Soy Hechicero: Afro-Cuban Religion in New Jersey

Created by filmmakers Ron Stanford and Iván Drufovka. Email contact:

[yosoy@hechicero.com]. URL: <http://www.hechicero.com>

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Puertas Politicas: organizations, communities, etc.

[[calavera revolucionaria](#)]

The next sections present a VERY select number of sites. This list is not comprehensive and may not be THE BEST. Use the directories above to find many more links. Culture, Politics and Economics are arbitrary categories, chosen because I wanted some categories. As I see it, politics is part of culture and culture is political, and economics is at the root of a lot of political issues, etc. So feel free to mix these up.

ACLU Immigrants' Rights

American Civil Liberties Union information, legal news updates, fact sheets on immigration, etc. URL: <http://www.aclu.org/issues/immigrant/hmir.html>

American Immigration Resources on the Internet

Commercial site for immigration information with many useful links to laws, rules, statistics, directories of organizations, lawyers, etc. URL: <http://www.immigration-usa.com/resource.html>

AZTECA Web Page

URL: <http://www.azteca.net/aztec/>. Many links of interest to the Chicano/Latino/Mexican American communities by AztecaNet an internet service provider. URL:

<http://www.azteca.net>

Aztlan: Nation of Aztlan

Links to Aztlan National Newsletter, University of Aztlan, discussion forums, etc. URL: <http://www.aztlan.org>

BorderBase

A directory of border organizations and projects in the San Diego-Baja California region. URL: <http://www.borderbase.org/>

BorderLines

A monthly publication produced by the Interhemispheric Resource Center provides news on issues in the US-Mexico border region. For more information contact: [resourcectr@igc.apc.org] or visit the IRC website [<http://www.zianet.com/irc1/>] URL: <http://www.zianet.com/irc1/bordline/>

BoricuaNet

Various services by/for Boricua (Puerto Rican) communities. URL: <http://www.igc.apc.org/boricuanet/>

Brown Berets National Organization

Chicano community development youth organization. Contact [impacto@mail.serve.com] URL: <http://www.brownberets.org>

Center for Immigration Research, University of Houston

Access to working papers, published reports and other immigration information produced by the CIR. Directors Nestor Rodriguez and Jacqueline Hagan. Email: cir@uh.bayou.edu. URL: <http://www.uh.edu/cir/>

Chicano!

Information about the PBS documentary series on the history of the Mexican American civil rights movement. URL: <http://www.pbs.org/chicano/>

Column of the Americas, Patrisia Gonzales & Roberto Rodriguez

Current Latino/Mexican-American opinion. Email contact [XCOLUMN@aol.com]. A collection of articles is also archived at Latino Spectrum. URLs: <http://www.uexpress.com/ups/opinion/column/cm/index.html> and <http://www.indians.org/welker/robpat.htm>

Congressional Hispanic Caucus

Information by and about Hispanic members of the US Congress. Includes an excellent set of links to other Hispani/Latino organizations. URL: <http://www.house.gov/roybal-allard/CHC.htm>

Cuban American National Foundation

Conservative Cuban-American organization based in Miami. URL:
<http://www.canfnet.org/>

DERECHOS--Human Rights

Provides news and legal information on human rights in Latin America. Includes access to independent human rights reports and newsletters and links to many Latin American organizations. Information in Spanish and English. Contacts Mike and Margarita Lacabe [mike@derechos.org; marga@derechos.org]
URL: <http://www.derechos.org/>

Frontera Norte Sur

Monthly news digest covering current events on the US-Mexico border. Center for Latin American Studies, New Mexico State University. For more info contact [frontera@nmsu.edu] URL: <http://www.nmsu.edu/~frontera/>

hispanichealth.org

National Alliance for Hispanic Health, the nation's oldest and largest network of Hispanic health and human services providers. For more info contact via email: [alliance@hispanichealth.org].
URL: <http://www.hispanichealth.org>

Interhemispheric Resource Center (IRC)

A non-profit organization providing access to books, periodicals and other educational materials on U.S. policy toward Latin America, the Caribbean and the U.S.-Mexico border region. Email contact [irc@irc-online.org]
URL: <http://www.irc-online.org/>

IPRNet: Institute for Puerto Rican Policy

URL: <http://www.igc.apc.org/IPR/>

International Migration

Content-rich site with focus on migration worldwide, but emphasis on the United States and Mexico from a variety of perspectives including documented and undocumented migration, refugees, etc. Includes official US and Mexican documents, scholarly analysis, and many original articles on the topic. Links to political and scholarly interest groups on all sides of the issue. Created and maintained by Daniel Hernández Joseph, an official with Mexico's Ministry of Foreign Relations, email [admin@migracioninternacional.com]. URL: <http://www.migracioninternacional.com>

League of United Latin American Citizens (LULAC)

Founded in 1929, LULAC is one of the oldest Latino organizations in the US. URL: <http://www.lulac.org>

MALDEF--Mexican American Legal Defense & Education Fund

Official website of Mexican-American civil rights organization.

URL:<http://www.maldef.org/>

MEChA: University of Oregon

Chicano student organization provides links to news of interest to Chicano activists nationwide. Contact: mecha@gladstone.uoregon.edu. URL:

<http://gladstone.uoregon.edu/~mecha>

MEChA: University of Texas--El Paso

In addition to local MEChA info for UTEP students, this page provides photographs from the Mexican Revolution of 1910 and a collection of corridos mexicanos. Created by

Alberto Mesta [mesta@utep.edu]. URL: <http://www.utep.edu/mecha/>

National Council of La Raza

URL: <http://www.nclr.org/> Major Latino interest group.

National Network for Refugee & Immigrant Rights

Coalition of immigrant advocacy groups. Facts and figures on immigration, legislative updates, web links and bibliographies. Contact: nnirr@nnirr.org. URL:

<http://www.nnirr.org/>

Plaza de Taos Telecommunity

Award-winning community network in northern New Mexico. URL:

<http://www.laplaza.com/>

Politico Magazine: The Magazine for Latino Politics and Culture

Online news and analysis of political events and culture impacting the Latino community nationwide. "Politico brings you features, spot news and analysis about events from your home town to the halls of Congress. To receive our free e-letter, contact us at

Politico1@aol.com." URL: <http://www.politicomagazine.com/>

Prensa-Latina

The premier news agency in the Republic of Cuba. International news and up-to-the-minute reports from all of Latin America, as well as domestic Cuban news on politics, economics, tourism, science, the arts, and sports. Contact [prensa@prensa-latina.org]

URL: <http://www.prensa-latina.org>

Resource Center of the Americas

Based in Minnesota, this organization provides information from Latin America for progressive communities in the United States. Newsletter covers important events in the hemisphere affecting immigrant groups in the US. URL: <http://www.americas.org>

RIO GRANDE FREE-NET

Community access to the internet in El Paso, TX, Ciudad Juarez, Mexico, and nearby communities in Texas and New Mexico. Hosted by El Paso Community College.

Provides information in health, education, science and technology, business, arts,

government, of interest to border communities. Contact [webmaster@rgfn.epcc.edu].
URL: <http://rgfn.epcc.edu>

Sin Fronteras Organizing Project

Focus on farmworkers in the Border region and in other parts of the United States; from the Centro de los Trabajadores Agrícolas Fronterizos, 201 East Ninth Avenue, El Paso, Texas. Email [sinfront@cibola.net]. URL: <http://www.farmworkers.org>

Tomas Rivera Policy Institute

URL: <http://www.trpi.org/>. Research on major issues in Latino communities.

United Farm Workers

History, current actions and other information about this important labor organization.
URL: <http://www.ufw.org/>

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Puertas Economicas: Trade, commerce, development, environment, health, etc.

[Border map]

The next sections present a VERY select number of sites. This list is not comprehensive and may not be THE BEST. Use the directories above to find many more links. Culture, Politics and Economics are arbitrary categories, chosen because I wanted some categories. As I see it, politics is part of culture and culture is political, and economics is at the root of a lot of political issues, etc. So feel free to mix these up.

Arizona Toxics Information

URL: <http://www.primenet.com/~aztoxic>

Association for Borderlands Studies

URL: <http://www.ABSborderlands.org>

Scholarly association for the comparative study of international boundaries. Includes access to the tables of contents of recent issues and a retrospective index to back issues of the Journal of Borderlands Studies

Border Epidemiology & Environmental Health Center (BEC)

BEC was created as a mechanism to establish, organize and develop technical health activities that enhance the quality of life of the people living on the border region of United States and Mexico, focused on New Mexico-Chihuahua-West Texas border. Email contact: bec@nmsu.edu. URL: <http://www.nmsu.edu/~bec>

BIEN! Border Health Information & Education Network

BIEN! is a health education network funded through a grant from the National Library of Medicine to provide the best in health information free of charge for the people of southern New Mexico, both healthcare consumers and healthcare providers. Includes links to many sites for health information in Spanish. URL: <http://www.nmsu.edu/bien/>

Biodiversity Action Network (Bionet)

URL: <http://www.bionet-us.org/>

BIOS: Border Information and Outreach Service, <http://www.zianet.com/irc1/bios/>
Borderlands Program of the Interhemispheric Resource Center. Includes database of BIOS document collection and many Fulltext Online Documents with border information on environment, health, immigration, population, maquiladoras, etc.

Border EcoWEB: U.S. - Mexican Border Environmental Information Web
Based at the Institute for Regional Studies of the Californias, San Diego State University, the Border Environmental Information Public Access Project is a collaborative effort among EPA, SEMARNAP, the Environmental Information Work Group of Border XXI, San Diego State University, and the U.S.-Mexico Border Information Institute (Instituto de Información Fronteriza Mexico-Estados Unidos), a nongovernmental organization in Ciudad Juárez. Main components of the website are an Inventory of border environmental data and a Directory of environmental organizations. URL: <http://www.borderecoweb.sdsu.edu/>

Borderland Environmental Archives

Environmental news, contacts and bibliographies for the US-Mexico border, compiled by Ron Mader: [ron@greenbuilder.com] This is the most comprehensive site for articles, documents and other information relating to border environment.

URL: <http://www2.planeta.com/mader/ecotravel/border/borderlands.html>

Border Environment Cooperation Commission/Comision de Cooperacion Ecologica Fronteriza (BECC, COCEF)

Website for this bi-national agency to monitor border environment issues and projects. Currently located in Cd. Juarez. URL: <http://www.cocéf.org/>

Border Information & Solutions Network(BISN)

Located in Brownsville, Texas, BISN is a binational NGO dedicated to promoting sustainable development of the US/Mexico border. Links to local and regional government offices and organizations in the Rio Grande Valley area. URL: <http://www.bisn.org>

Border Links via UT-LANIC

URL: <http://www.lanic.utexas.edu/la/mexico/usmex/>

Border Pact

Network of border higher education institutions. Registration provides access to database of contacts and projects and electronic conferences. URL: <http://borderpact.org/>

Border Trade Institute--Texas A&M; International

BTI provides detailed data on the flow of trade across the US / Mexican border, current

with a 3 to 4 month delay. Includes top 25 products by port at a 5 digit SITC code level), includes both Import and Export figures, and is presented at the Border, State, and Port level. For more information contact: [mlandeck@tamiu.edu]. URL: <http://www.tamiu.edu/coba/bti>

Commission for Environmental Cooperation--NAFTA

Tri-national organization created by the North American Free Trade Agreement to address environmental issues relating to trade in the hemisphere. The CEC information system provides fulltext documents, books, treaties, in Spanish, English and French. Excellent site for primary source materials on environmental issues in the western hemisphere. Contact Marcos Silva [msilva@ccemtl.org] URL: <http://cec.org>

Center for the Study of Western Hemispheric Trade

A research consortium of the University of Texas and Texas A&M; created by the U.S. Treasury and U.S. Customs Service; provides access to commercial and academic sites providing trade information--including Mexican and Canadian news links, statistics, etc. For more info contact [pburkart@mail.utexas.edu] URL: <http://www.lanic.utexas.edu/cswht/>

Colonias: Federal Programs via HUD

Housing and Urban Development agency information on colonias. URL: <http://www.hud.gov/fedcolni.html>

Colonias Program, Texas A&M;

Research center on colonias and other border housing and development issues. URL: <http://chud.tamu.edu/>

Development sites via UT-LANIC

Comprehensive list of site relating to Latin American development issues. URL: <http://www.lanic.utexas.edu/la/region/development/>

Economics via UT-LANIC

Comprehensive list of Latin American economics information. URL: <http://www.lanic.utexas.edu/subject/economy.html>

EPA US/Mexico Border XXI Program

Border XXI is an alliance of groups working toward improving the border environment while promoting sustainable development. Email contact: border.team@epamail.epa.gov. URL: <http://www.epa.gov/usmexicoborder/>

EPA US/Mexico Border Activities

Compendium of information on border environmental projects funded by EPA in US and Mexican border states. For more information contact [glenn.william@epamail.epa.gov]. URL: http://www.epa.gov/region09/cross_pr/compendi/index.html

Environment via UT-LANIC

Comprehensive list of Latin American environment sites. URL:

<http://www.lanic.utexas.edu/la/region/environment/>

Federal Reserve Bank of Dallas

The website contains 100s of full text reports on the border region and Latin American economies. Excellent for financial information, economic risk analysis, etc. URL:

<http://www.dallasfed.org/index.html>

Hispanic Association on Corporate Responsibility--HACR

Intended to "Link Corporate America to the Hispanic Community" URL:

<http://www.hacr.org/>

HispanicBusiness.com

One-stop information service for Hispanic/Latino small businesses and professionals.

URL: <http://www.hispanicbusiness.com/>

International Arid Lands Consortium

URL: <http://ag.arizona.edu/OALS/IALC/Home.html>

International Boundaries Research Unit

Database of information relating to borders worldwide, produced at the University of Durham (UK) Contact e-mail: IBRU@dur.ac.uk URL: <http://www-ibru.dur.ac.uk>

International Boundary & Water Commission, United States & Mexico

A bi-lateral organization created to apply the provisions of boundary and water treaties and to settle disputes through a joint, international commission at the border. Website includes border maps, treaty info, personnel contacts, etc. Email: ibwc03@whc.net

URL: <http://www.ibwc.state.gov>

International Institute for Sustainable Development

International organization; includes directory of worldwide groups. URL: <http://iisd.ca/>

LATCO: Latin American Trade Council of Oregon

An excellent site for links to companies, organizations, publications, data, communications information, etc. related to inter-American trade. The "Tools of the Trade" section is one of the most complete and up-to-date places for Latin American internet links of interest to businesses. Email: latco@ortel.org URLs:

<http://www.latco.org/>

<http://www.latco.org/tools.htm>

LatinTrade Magazine

Business magazine and website devoted to promotion of trade in the western hemisphere. Email contact: latrade2@newworld.bridge.net. URL:

<http://www.latintrade.com/>

Lower Rio Grande Ecosystem Initiative

Established by the Biological Resources Division of the USGS (formerly the National Biological Service) to address research and information needs pertinent to the biotic resources of the river and its adjacent terrestrial habitats. Links to bibliographies on the Rio Grande ecosystem, general environment, geology, socio-economic and other resources. URL: <http://www.msc.nbs.gov/lrgrei/lrgrei.html>

Mexican Migration Project, <http://lexis.pop.upenn.edu/mexmig/>

Online results of joint research between the Universities of Guadalajara and Pennsylvania on Mexican migration to the US. Contains datafiles for download, oral histories, photographs and retablos on the subject of migration. Email: mexmig@pop.upenn.edu. URL: <http://lexis.pop.upenn.edu/mexmig>

Mexico Consensus Economic Forecast/Consenso De Pronosticos Economicos

Published quarterly, the Mexico Consensus Economic Forecast provides forecasts and an analysis of the Mexico economy. The panel of forecasters is drawn from the leading experts in Mexico on the Mexican economy. Produced by the College of Business, Arizona State University. Contact [Tracy.Clark@asu.edu] URL: <http://www.cob.asu.edu/seid/eoc/mexico/>

Migration News/Migration Dialogue

A monthly summary of immigration developments covering many world regions, including Latin America and the US-Mexican border. Produced by the Department of Agricultural Economics at the University of California--Davis , the journal is distributed via email and is archived on the UC-Davis webpage. To subscribe send a message to [migrant@primal.ucdavis.edu] or access current and back issues via the web on the Migration Dialogue pages. URL: <http://migration.ucdavis.edu>

NAFTAnet--Electronic Commerce Port-of-Trade for Small Business

A commercial service to help businesses take advantage of advanced telecommunications for international business in Mexico. Includes links to several online journals such as _Nafta Monitor_. Data from NTDB, and other government sources, and links to many other business and trade-related sites. URL: <http://www.nafta.net>

NAFTA Resources via UT-LANIC

URL: <http://lanic.utexas.edu/la/Mexico/nafta/>

National Internet Community of Hispanic Entrepreneurs Network (NICHE-Net) USA

Promoting Hispanic internet businesses and communities. Email [niche@ix.netcom.com] URL: <http://www.matrixes.com/niche/nichenet.htm>

National Law Center for Inter-American Free Trade

Access to the InterAm Database for Mexican and Latin American laws, including many in translation. Also access to the Weekly Inter-American Trade and Investment Law

Bulletin. Access to the database is via subscription. Info contact: [natlaw@natlaw.com]
URL: <http://www.natlaw.com/index.htm>

North American Institute (NAMI)

NAMI is a non-profit organization with branches in Santa Fe, NM, Vancouver and Mexico City that "explores the development of a North American identity and community." Emphasis on trade, environment and socio-cultural issues. URL: <http://www.northamericaninstitute.org/>

North American Integration and Development (NAID) Center

Conducts research concerning NAFTA and North American integration, assists communities and governments with policies and investment projects for sustainable and equitable development across borders. Includes the Nafta Tracking Database, and many research reports. URL: <http://naid.spsr.ucla.edu>

Rio Grande River Alliance/Allianza del Rio Bravo

"...an international alliance of government officials and environmental activists from Mexico, New Mexico, Texas and Colorado, to support collaboration among the diverse groups of the Rio Grande Basin concerned with the protection, improvement, and conservation of natural resources and human health." This is a high content website with text of state and federal laws, details of programs and projects, a detailed directory of members. URL: <http://www.riogrande.org>

Rio Grande Valley Guide

Links to many commercial sites in the valley border region. URL: <http://rgvguide.com/>

Saludos Web: Careers, Employment, Culture

Contains articles, career resources, job listings, etc. URL: <http://www.saludos.com>

Southwest Center for Biological Diversity

URL: <http://www.sw-center.org>

Southwest Center for Environmental Research & Policy (SCERP)

Consortium of US and Mexican universities; website contains many original research reports on environmental issues along the US-Mexico border. URL: <http://www.scerp.org/>

Texas-Mexico Borderlands Information Center

Combination state/federal agency that functions as a clearinghouse and referral center for information regarding both sides of the Texas/Mexico border. URL: <http://www.bic.state.tx.us/bicmain.html>

Tijuana/San Diego Border Research

Maps, graphics and other data on border projects. Contact: Mark Waggoner [mark_waggoner@ucsdlibrary.ucsd.edu]. URL: <http://gort.ucsd.edu/mw/tj/tj.html>

Trade/commerce site via UT-LANIC

Comprehensive listing of sites relating to Latin American trade issues. URL: <http://www.lanic.utexas.edu/la/region/trade/>

Trans-Border Information Technology Collaborative

Organization forging communications links between Texas, Chihuahua, and New Mexico. URL: <http://www.utep.edu/~tbitc/>

Transborder Institute/Instituto Transfronterizo--University of San Diego

Site focused primarily on San Diego/Tijuana. URL: <http://www.tbi.acusd.edu/>

Transboundary Resource Inventory Program (TRIP)

Provides data sets and maps covering 400,000 square miles of land and natural resources on the border. URL: <http://www.bic.state.tx.us/trip/>

Udall Center for Studies in Public Policy, University of Arizona

The Udall Center web site provides full-text of many research reports on border environmental issues. Of special interest are the US-Mexico Border Environment Program and the Resource Center Catalog

U.S.-Mexico Border Health Association

USMBHA is a regional affiliate of the Pan American Health Organization (PAHO), <http://www.paho.org/> promotes public and individual health along the United States - Mexico border through reciprocal technical cooperation. Website provides info on current projects, publications, structure, etc. URL: <http://www.usmbha.org/>

United States-Mexico Conflict Resolution Center, New Mexico State University

Provides education, training and services in the area of alternative dispute resolution (ADR) for entities engaged in private commercial trade between the U.S. and Mexico. Contact: Nancy Oretskin at [\[crc@crc.nmsu.edu\]](mailto:crc@crc.nmsu.edu) URL: <http://crc.nmsu.edu>

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Conversaciones: Email Lists

WARNING! OJO! I have not updated this list in quite a long time. I feel sure that some of the lists are no longer active, and many more have come into existence. Check the new web-based list managers that allow you to browse and join existing lists or to set up your own list online. See for example: Topica.com, <http://www.topica.com/> or eGroups.com, <http://www.eGroups.com/>.

Many of the lists mentioned below use the listserv, listproc, or majordomo software. You can generally subscribe automatically by addressing a message to the listserv, majordomo or listproc address provided. In the BODY of the message, you generally type [subscribe listname yourfirstname lastname].

Some lists do not use listserv and you must send a message to an address, perhaps [listname-request@something.somewhere.org] asking to subscribe. Other automatic list processing software may have slightly different protocols for subscribing and unsubscribing to lists. For detailed information on list commands address a message to the listserv, listproc, or majordomo address with the single word [help] in the body of the message. You will receive a return mail message with the information you need.

I have tried to provide the most current information available for the lists, but addresses change and lists come and go. Even with the best efforts, there are sometimes glitches in the process of subscribing and/or unsubscribing to a list. Any listserv site will provide detailed instructions on interacting with the listserv software. Also, upon subscribing to a list, you will receive a message with basic information on the purpose, membership rules (if any) and other necessary information. Not all lists are available for open subscription. If this is the case, your listserv request to subscribe will be forwarded to a list moderator who will either sign you up, or inform you of rules for list subscription. I did not include email links to list addresses in this guide since participation in many lists is moderated in some way and the new participant should take some care in the subscription process.

I have included a person's email address when possible. ALSO, I do not have personal experience with all of these lists! I have tried to make the information as correct as possible as of September 1998, but because of the mercurial nature of the internet, it is not always possible to include the most up-to-date information in a written compilation. This list is not meant to be complete. A good way to find out more about Latin American lists (or lists on any subject) is to subscribe to NEW-LIST (see below) and review messages on new lists weekly. The LISZT Directory of E-Mail Discussion Groups [<http://www.liszt.com>] now provides access to a gigantic, searchable catalog of lists. Another excellent finding tool for lists is CataList: the Official Catalogue of Publicly Accessible Lists, listserv software; available from L-SOFT, <http://www.lsoft.com/>. There are many new web-based list managers that allow you to browse and join existing lists or to set up your own list online. See for example: Topica.com, <http://www.topica.com/> or eGroups.com, <http://www.eGroups.com/>.

Many WWW sites now provide links to list archives and newsgroups so that it is possible to read list postings without actually subscribing. Also, the web has made it much easier to search list archives when available. The Reference.com, <http://www.reference.com> website allows you to search for mailing lists, newsgroups and web conferences using keywords. This site also contains a huge searchable archive of mail lists and newsgroups.

Addresses of lists and people have been enclosed in [...] These marks are NOT part of the addresses.

The following are a few lists devoted to Latino-related topics.

187POL-L: Debating the Broader Politics of Proposition 187. A continuous discussion of immigration issues of interest to Latino communities. To subscribe [LISTSERV@cmsa.Berkeley.EDU]. To post [187POL-L@CMSA.BERKELEY.EDU].

ACTIV-L: Peace, Democracy, Freedom, Justice (Activists' Mailing List). To subscribe [listproc@envirolink.org] To post [activ-l@envirolink.org]. This list also exists on USENET as [misc.activism.progressive]. A very busy list covering all kinds of progressive/radical political issues. Of interest to Latin Americanists because many activist/human rights groups post news and bulletins from numerous Latin American countries. Excellent source for news from El Salvador, Guatemala, Haiti, Peru and other countries. Also postings from environmental, trade, development organizations.

AFROLAT: Afro Latin America/JALAS&L; List. To subscribe [listserv@asuvvm.inre.asu.edu]. Post messages to [afrolat@asuvvm.inre.asu.edu]. Owner [ATMJM@ASUVM.INRE.ASU.EDU]. Notices of conferences, symposia, and lectures, exchange of information research opportunities, bibliographic and reference materials, and other scholarly material pertaining to the study of the African diaspora in Latin America and the Caribbean.

ARENAL: "Lista de discusion para hispanos/as que desean acabar con la homofobia..." To subscribe [listserv@lut.fi] For questions send email to [mayorga@cis.udel.edu] or [dsoto@ucs.indiana.edu]. Discussion of gay issues.

AZTLAN: Pre-Columbian history of the Americas. To subscribe send a message to [listserv@ulkyvm.louisville.edu]. Listowner is James Cocks [jacock01@ulkyvm.louisville.edu]. An exchange of information among students and researchers of pre-columbian history of the Americas.

BECCNET: Border Environment Cooperation Commission & North American Development Bank. Discussion on US-Mexico border topics. To subscribe send message to [listserv@arizona.edu] Address messages to: beccnet@listserv.arizona.edu.

BORDENVNET-L: Border environment discussion. Hosted at NMSU. To subscribe send a message to listowner: Molly Molloy [mmolloy@nmsu.edu]. Address messages to bordenvnet-l@nmsu.edu.

CENTAM-L: Central America Discussion Group. To subscribe: [listserv@ubvm.cc.buffalo.edu] Post messages to [centam-l@ubvm.cc.buffalo.edu] Active discussion group for people from Central America and others interested in the region.

CHICLE: Chicano Literature and Hispanic culture discussion. To subscribe [chicle-request@unmvma.unm.edu]. Post messages to [chicle@unmvma.unm.edu]. Moderator: Teresa Marquez [tmarquez@unm.edu].

CONTRERAS REPORT: Hispanic-based news, facts, and opinion by columnist Raoul Lowery Contreras. To subscribe send a message to [sdraoul@aol.com].

DERECHOS-L: Human Rights Briefs. Distributes summaries of important and under-reported human rights news. To subscribe [derechos-l-request@lists.best.com] with the message text [subsingle] Owner Margarita Lacabe [marga@derechos.org]. Information on other related lists is available at <http://www.derechos.org/ddhh/maj-listas.html>

ELAN: The Environment in Latin America Network: To subscribe [listproc@csf.colorado.edu]. To post: [elan@csf.colorado.edu]. ELAN was established in July 1994 by the Environment and Natural Resources Working Group of the Latin American Studies Association for the purpose of providing communications links between researchers, activists and others with an interest in environmental issues in Latin America. List archives via the Communications for a Sustainable Future website: <http://csf.colorado.edu/mail/elan/>

FRONTERA-L: U.S.-Mexico border issues: migration (of people and capital), border militarization, civil and human rights, transnational development and its impact on workers and communities, labor organizing, and cross-border organizing in general. List address [frontera-l@nmsu.edu] Listowner: Molly Molloy [mmolloy@nmsu.edu].

IPR-FORUM: Issues of concern to Puerto Ricans and Latinos. To subscribe send a message to [majordomo@igc.org]

LARED-L: Hispanic electronic discussion group hosted at UCLA and UC-Santa Barbara; objective to create electronic forum for "La Gran Sierra Nevada (AKA inter-mountain west). To subscribe send message to [listproc@lmarinet.ucsb.edu]. To post [lared-l@lmarinet.ucsb.edu]. Listowner: Roberto Vazquez [robert.vazquez@m.cc.utah.edu --or-- rvazquez@inconnect.com. Affiliated with LaRed Latina Website

LATCO: Business & Trade with Latin America. Latin American Trade Council of Oregon. To subscribe [lserv@psg.com] To post messages to the list [latco@psg.com] Produced by the Latin American Trade Council of Oregon. Moderators: Tom Miles [tmiles@teleport.com] and Walter Morales [walter@psg.com]. Discussion list for trade and economic data, analysis, opinions and experience, sources of information about Latin American business and industry, conference announcements, etc. Archived on the LATCO web site: <http://www.latco.org/latco> The BEST list for Latin American trade information.

MCLR-L: Midwest Consortium for Latino Research. To subscribe [listserv@msu.edu] Post to [mclr-l@msu.edu]. Dialogue among Latino scholars and others in the United States. Announcement of grants available, academic jobs of interest to Latinos, etc.

NEW-LIST: Announcements of new internet mailing lists. To subscribe [listserv@ndsuv1.nodak.edu]. NEW-LIST announces newly established e-mail lists on the internet.

PRLIST: Puerto Rico List. To subscribe send a message to [prlist-request@htbbs.com], leave the subject line blank and in the body of the message type ONE of the following words: join add subscribe. Listowner [jose.vargas@htbbs.com]. Purpose: "to keep Puerto Rican SysOps, BBSers, Internetters, etc. in touch and informed about topics/issues affecting Puerto Ricans throughout the world."

PROMUJER-L: Discussion of issues related to women's rights and especially to violence against women in the border region. Hosted at NMSU. To subscribe send a message to listowner: Molly Molloy [mmolloy@nmsu.edu]. Address messages to promujer-l@nmsu.edu.

SPANBORD: History and archaeology of the Spanish Borderlands. To subscribe send message to [listserv@asvm.inre.asu.edu]. To post messages: [spanbord@asvm.inre.asu.edu]. Focus on topics related to the history and contemporary culture of northern Mexico and areas of the United States that were once part of the Spanish Empire. For more information contact Anita Cohen Williams [iacagc@asvm.inre.asu.edu].

TAINO-L: Forum for discussion of Taino and other Arawak-speaking peoples of the Caribbean, U.S. and South America, promoting awareness of Taino people and culture. To subscribe [majordomo@corso.ccsu.ctstateu.edu]. Owner: Haines Brown [brownh@ccsu.ctstateu.edu]. Also see Taino Inter-Tribal Council web page <http://www.hartford-hwp.com/taino>

TRADE: Hemispheric Trade. Established by the Summit of the Americas Center at Florida International University, list provides information on hemispheric trade and integration. To subscribe [listserv@americas.fiu.edu], to post [trade@americas.fiu.edu]

US_MEXBORDER: To subscribe [listserver@unixmail.rtpnc.epa.gov]. To post to the list [us_mexborder@unixmail.rtpnc.epa.gov]. The listowner is Judy Calem [calem.judy@epamail.epa.gov]. A forum established by the US-EPA (Environmental Protection Agency) in August 1994, to begin a dialogue in the US, Mexico, and elsewhere among individuals and groups conducting research or work concerning the US/Mexico border environment.

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[Organ Mountains]

Send comments, additions to Molly Molloy, mmolloy@lib.nmsu.edu
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Warrior WordsBorder Book Festival

Welcome

Welcome to the Web site for The 2004 Border Book Festival! Please read the special welcome message that Denise Chávez has for you.

We invite you to join us for this year's tenth anniversary festival "Warrior Words," which will take place April 1-4, 2004 in Mesilla, New Mexico.

Warrior Words. Words spoken in truth about things that matter to us: justice, peace, equality for all human beings, every creature and element in this world. Warrior words come from the deepest place in our hearts. To be a warrior is to walk the middle road, a place where intent and action reside with integrity and love. The theme for our tenth anniversary concerns itself with standing firm with a conviction that comes from inner strength and a rootedness of spirit that is unshakable, immutable and eternal.

Our festival will take place in the heart of Mesilla, New Mexico, once part of México, now 42 miles from the Mexican border. Like our theme, our festival has endured years of challenge, change and growth. We invite you to join us in celebrating our anniversary in the heart of our southwestern landscape, la frontera/the border--a place of healing and transformation.

We have a full schedule available for you to check out and online reservations are now available. We do have a full roster of events at the Cultural Center and invite you to join us in the heart of La Frontera/The Border to share our vision of healing and transformation.

Festival Writers Biographies

Luis Urrea

Ofelia Zepeda

Ana Castillo

Li-Young Lee

Cherrié Moraga

Sandra Benítez

Kathleen Alcalá

Raquel Valle Sentíes

Sherwin Bitsui

Mary Sojourner

E.A. "Tony" Mares

Miriam Sagan

Stephanie Elizondo Griest

Noël Bennett

Felicia Luna Lemus

Panel on New Deal Federal Writer's Project

F. Richard "Dick" Thomas
Denise Chávez
Margo Chávez-Charles
Connie Voisine
Sara Cooper
Manuel Vélez
Festival Artist Bios
Karuna Warren
Raechel Marie Running
John Running
Sheryl Oring
Tim Tingle
Pilar Rodríguez Aranda
James Felter
Rudy Joffroy González
Tres Stahmann
Warrior Kids
Lorenzo Liberto
Cruces Heads
Nazca Warren
Christian McKay

The festival includes Libros Y Más, a Trade show featuring national, regional and local presses and writers (see the list of vendors), workshops, panels, an abundance of readings and performances, Stories! Stories! Stories! a family and children's storytelling festival and theme-related films at the Fountain Theatre, the oldest adobe art cinema in the U.S. Join us as we celebrate our Warrior Words!

To learn more about the Border Book Festival and this year's events, read our [Overview](#) or peruse the [Festival History](#).

If you are visiting our area please come to visit us, either at our office or at the Cultural Center of Mesilla/El Centro Cultural de Mesilla, "The C.C.M." our new cultural venue in Mesilla, New Mexico.

Please look at our festival theme to see how it connects and rounds out ten years of programming and work in our larger community.

Warrior Words: Our 2004 Border Book Festival. Don't miss it!

The Cultural Center of Mesilla "CCM"

Open since January 2003, we have finally have a visible and colorful place to sell our merchandise, books and art. Please review our work at the Cultural Center of Mesilla, formerly the well-known and loved D.C. Fietze Grocery Store in Mesilla, New Mexico.

Ongoing Events & Opportunities All Year Long

We offer writing workshops in the community, as well as readings, talks, hands-on arts workshops for people of all ages and backgrounds. We love to work multi-generationally, but we also have space and time to celebrate the individual needs of our workshop participants. Please look at our current workshop schedule and see what we are doing:

Senior to Senior poetry workshop for "Senior/Elder" writers and Seniors in high school, each offering each other mentoring and connection

Warrior Kids workshop for young people ages 7-12

Poetry workshop for men at the Southern New Mexico Correctional Facility

The Divine Frontier Family Story workshop (now in its fourth year!)

Heartbeat Voices, our women's Performance Writing Collective

Las del Jueves, an writing workshop composed of women and co-sponsored by the Evenstart Family Literacy Program of the Las Cruces Public Schools.

We also have numerous Opportunities for writers and artists and we will keep you updated with the latest News relating to The Border Book Festival.

How you can help

If you wish to make a Donation to the Border Book Festival, or need to Contact us, we have on-line forms that are easy and convenient for you to use. As a vendor you can also Register online to reserve a space for Libros Y Más, the annual festival trade show that will take place Saturday, April 3 and Sunday, April 4, 2004, on the historic Mesilla Plaza.

Volunteer your time at either our office (430 La Colonia) or work a shift at the Cultural Center of Mesilla, which is now open Friday- Sunday, with shifts from 10-1:30 and 1:30-5:00.

We need festival volunteers of all ages. Become a Mosca, a writer's assistant. Moscas are literally "flies" in Spanish, but in festival terms, our Moscas are the wonderful and necessary assistants to our great roster of artists who join us every year. Nothing is more wonderful than getting to know a writer up close and contributing to making their stay with us memorable. Interested in Mosca-tude and becoming a "Mosca-teen?" Let us know. This year, we have Moscas joining us from Philadelphia, PA and Edinburgh, TX.

News

We have finalized our schedule and tickets are on sale. We still have room for Trade Show vendors and encourage you to reserve your space soon.

Please know we are trying to bring you the best festival ever. See you in April!

To address questions about this web site, please contact The BBF.

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The Border Book Festival does not discriminate on the basis of race, color, religion, national origin, gender, sex, age, or disability. If you need accommodation due to a disability to attend and participate in any of these events, please call us at 505-524-1499. For TTY communication, call us using the New Mexico Relay Network at 1-800-659-8331 and ask them to place a call to us.

<http://borderbookfestival.org>.

Site Meter

Counter installed 18 mar 2003.

<http://isla.igc.org/Features/Border/feature%28border%29.html>

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About this capture

Previous Feature Coverage: Chile; Cuba; Mexico; Guatemala

Focus

on the

México-U.S.

Border

Photo by David Bacon

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Coalition for Justice in the Maquiladoras: an Interview

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Activists Debate on Border Environment

Indigenous Migrant Workers Struggle Against Pesticides

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Introduction: The México-U.S. Borderland

The México-U.S. border as we know it today is the result of a war that took place over 150 years ago. Violence and the expansionist ambitions of the U.S. shifted the border southward so that in 1848 it was not Mexicans who crossed the border, but the border that crossed them. With that move, the United States began the consolidation of its hemispheric hegemony south of the border. The new geopolitical landscape forever marked the way each country would view itself in relation to the other.

This issue of ISLA's feature coverage focuses on the México-U.S. borderland, that is, an entire region spanning 3,000 kms. from Tijuana/San Ysidro on the Pacific Ocean to Matamoros/Brownsville on the Atlantic side. The region has its own cultural, environmental and political realities, distinct from those found in the central cities of México and the U.S. From the perspective of these centers, the border is a lawless "no man's land" where illegal activities of all sorts --from undocumented immigration to drug trafficking and prostitution-- take place. While these are certainly issues in the region, the borderland is above all a highly complex and dynamic area where the First and the Third worlds collide. Here, people live, work, and daily reinvent survival strategies to cope with difficult conditions, especially on the Mexican side of the line.

Five basic conditions characterize the borderlands:

- 1) Unequal but interdependent economies;
- 2) Antagonistic government policies;
- 3) Different social value systems;
- 4) Cultures that clash and mix;
- 5) Xenophobic nationalism.

These polarizations set the stage for some of the main issues confronted by people not only at the border, but inland as well: immigration, environmental deterioration, and oppressive working conditions at the Mexican-based, maquiladoras. These are tariff-exempt assembly plants producing for export, usually owned by U.S. corporations. Of México's 10 million permanently employed workers, one million work in border maquiladoras, and 95% of whom are young women. These plants (over 3,000 operate along the border) are basically cut off from México's economy, since supplies are foreign

and so are the markets. Only labor is local and, as discussed in several of our feature coverage articles, workers struggle against wage discrimination, sexual harassment and union busting. Our contributors are activists directly engaging the above-mentioned issues, who pay particular attention to the way people from both sides of the border can join in collaborative efforts to bring about social and economic justice.

Addressing the border at the turn of the millennium offers a chance to examine larger but related issues, such as the consequences of laissez faire neoliberalism and globalization. After five years of NAFTA, the rift between the haves and have-nots is widening. NAFTA advocates argue that jobs are being created. But they fail to acknowledge how working conditions have become increasingly unfair and exploitative, especially for women. As Martha Ojeda, David Bacon and George Kourous discuss in our feature coverage, labor organizing under NAFTA has become a critical issue for activists everywhere.

Another critical issue is that of immigration, one that can rarely be discussed objectively, since it tends to spark deeply rooted nationalist passions on both sides of the border. From the Mexican perspective, immigrants are "traitors to the homeland," yet they provide the country's major source of income after oil and tourism. In 1992, remittances by Mexicans working in the U.S. to their homeland amounted to over three billion dollars. From the U.S. perspective, Mexican (and other Latin American) immigrants are a threat to national security, cultural/linguistic integrity, and "rob" citizens of their jobs. Yet if all Mexican immigrant workers were to be deported today, the U.S. economy would be severely damaged.

Unfortunately, xenophobia tends to win in these debates, leading to the popularity of propositions such as 187 and 227 in California. At the border, General Attorney Janet Reno has personally overseen militarization measures such as "Operation Blockade" at El Paso, "Operation Safeguard" at Nogales, and "Operation Gatekeeper" at San Diego. As writer Susanne Jonas has pointed out, these measures do not stop the immigration flow; they only make it more dangerous and life threatening, since immigrants are forced to find routes through isolated mountains and deserts. The result: in California alone 391 people have died, most of them from exposure, since Operation Gatekeeper began in 1994. The operation has resulted in a 630% increase in fatalities, while decreasing apprehensions by less than 1%. We urge our readers to write today to Attorney Reno to demand the end of these operations. Please send your letters to:

Attorney General Janet Reno
US Department of Justice
950 Pennsylvania Avenue, NW
Washington DC 20530-0001

The borderlands are a site of violence, but they are also a place of hope. We are able to affirm this due to the on-going work of many grassroots communities and

nongovernment organizations that are creating cross-border networks for social justice. In this ISLA feature coverage we are proud to present several essays by activists closely engaged in the issues raised above, an interview with Martha Ojeda of the Coalition for Justice in the Maquiladoras, and powerful photographs by David Bacon. Many thanks also to Rufino Domínguez of the Binational Oaxacan Indigenous Front (FIOB), and to George Kourous and Julie Schneider of the Interhemispheric Resource Center, for their contributions.

Antonio Prieto
June, 1999

Further reading

There is a vast literature on Border issues we could not hope to cover here. We suggest you visit the Resource Center of the Americas web site (<http://www.americas.org/>) , and go to their bookstore. You can search by subject and find many books on borders and immigration that can be ordered directly from them.

On immigration, we highly recommend the recently published Immigration: A Civil Rights Issue for the Americas, edited by Susanne Jonas and Suzie Dod Thomas, Scholarly Resources Books of Wilmington, Delaware, 1999.

On Maquiladoras, look for The Maquiladora Reader: Cross-Border Organizing Since NAFTA, edited by Rachel Kamel and Anya Hoffman, published by the American Friends Service Committee. This comprehensive book explores activism at the intersection of international labor organizing, women's empowerment, environmental and occupational health, and cross-border solidarity. For more information, go to <http://www.afsc.org/maquiladora.htm>.

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About this capture

Cananea and Han Young:
Labor Resistance at the Border
by David Bacon

David Bacon is an independent writer and photographer who works on documenting issues of labor, immigration, and international politics. He was a labor organizer for two decades and is a board member of the Northern California Coalition for Immigration Rights. He can be reached at dbacon@igc.org.

Cananea striker Javier Cañizares has been blacklisted by the mine's management.
Photo by David Bacon.

Border Unrest Shows Cost of Mexican Neoliberal Policies

CANANEA, SONORA (3/22/99) -- In the mile-high mountains of the Sonora desert, just 25 miles south of the border between Arizona and Mexico, over two thousand miners have been locked in a bitter industrial war since mid-November. Here Grupo México operates North America's oldest, and one of the world's largest copper mines -- Cananea -- in a town which has been a symbol of anti-government insurrection for almost 100 years.

On November 19, the Cananea mine was paralyzed by a strike over its owner's plans to eliminate the jobs of 700 of its 2070 blue-collar employees. Pushing the cuts in employment is a government policy of privatizing Mexican industry, downsizing its workforce in an effort to increase investment incentives. The strike in Cananea directly challenged this policy, defying Mexico's government and one of its wealthiest financial backers.

In mid-February, government threats of armed intervention forced workers back to their jobs. In the strike's wake, one of Mexico's oldest unions -- Section 65 of the Miners and Metallurgical Workers Union of the Mexican Republic -- may have been broken, and its leaders blacklisted.

On February 13, miners went to their job sites in the vast pit, to hold them against the threat of possible replacements. Meanwhile, four convoys of Mexican soldiers began moving toward the town. Over 300 heavily-armed members of the state Judicial police took over the streets.

With violent confrontation in the air, local union president Manuel Romero, Cananea mayor Francisco García and police and army officers, entered the mine. They walked from installation to installation, appealing to the miners to leave. Fearing the prospect of armed battle, the workers finally gave up their occupation and ended the strike.

In the days that followed, however, over 120 strike leaders were turned away at the mine gates, as they tried to report back to their old jobs. Hundreds more were permanently laid off and their jobs eliminated.

The spark which provoked the recent strike was a company announcement that it would lay off 435 workers permanently, closing four mine departments. Grupo México's copper mines account for over ninety percent of production in Mexico, which is one of the world's ten largest producers of the metal. When the company took over the Cananea mine in 1991, in partnership with the American Smelting and Refining Co., its workforce numbered over 3300. In six years, the mine workforce was reduced by 1300 jobs. Meanwhile, production increased dramatically, from 30,000 tons of ore per day in 1979 to 80,000 tons last year.

Striker Javier Cañizares says that these job cuts were accomplished when the company subcontracted construction and maintenance operations. "Instead of performing those jobs with its own workers, two U.S. companies, Road Machinery and Allison Parks, have brought in hundreds of workers under temporary 28-day contracts from southern Mexico," he explained.

Subcontracting undermined the union and undercut wages. Section 65, the Cananea miners' union, has a militant reputation, and their wages have averaged among the highest of the country's industrial workers -- between \$8-12 an hour.

Gabino Páez González, a Grupo México executive in Mexico City, confirmed that subcontractors now perform many operations with contract employees. Under Mexican law, workers don't achieve permanent employment status and union rights until they have been on the job for 30 days. At Cananea, their wages are only a fraction of the permanent employees they replaced.

While Cananea is just a small, dusty border community of 30,000 residents, it occupies

an almost mythic place in the iconography of the Mexican Revolution. Copper has been mined continuously here since the days of the Spanish viceroys in the late 1600s.

In 1906, the mine's US owners paid a lower salary to Mexican miners than they paid to white supervisors brought down from the north. Cananea miners went on strike, demanding 5 pesos for an 8-hour day, and an end to the lower Mexican wage. After they were attacked by Arizona vigilantes, workers took up arms and were bloodily put down by then-dictator Porfirio Díaz. In Mexican public schools, children learn of Cananea as the opening gun of what became the Mexican Revolution.

For years after the 1906 conflict, the Cananea mine belonged to the U.S.-based Anaconda Copper Company. In 1971 the mine was nationalized. Two decades later, after the Mexican government began adopting economic reforms bent on attracting investment, Cananea was sold to Grupo Mexico, one of the country's largest industrial corporations. Jorge Larrea, its main shareholder, heads one of the country's wealthiest families.

Larrea's industrial empire grew rapidly through his close friendship with past-President Carlos Salinas, who signed the NAFTA treaty in 1994. Under Salinas, the Mexican government sold Larrea the Cananea and other copper mines, as well as railroads and other heavy industrial enterprises, often at a fraction of their book value. He is presently negotiating the concession to operate the Pacific coast port of Guaymas. Thirteen Mexican financiers became billionaires during the Salinas administration. Larrea was one of them.

The enterprises acquired by Grupo Mexico have been rocked by conflict over demands for drastic job cuts. In 1997, Larrea bought the 6,521-kilometer Pacific North railroad, in partnership with Pennsylvania-based Union Pacific. Last summer, workers throughout northern Mexico mounted a series of rolling wildcat strikes over plans to reduce its workforce of 13,000 by more than half.

Gema López Limón, professor at the University of Baja California in nearby Mexicali, concludes that "our government and corporations are using privatization to do away with unions entirely, as they've sought to do with the railroad workers, and now the miners here in Cananea. For unions to survive here, they will have to be much better organized, and seek greater international support."

Her conclusions reflect the worsening conditions of Mexican workers under the impact of two decades of neoliberal economic reforms. During that time, the income of workers has lost 76% of its purchasing power, and the number of Mexicans living in poverty has risen from 20 to 30 million. While the government estimates unemployment at less than 6 %, Mexico's new independent union federation, the National Union of Workers (UNT), puts it at over 9 million people, or a quarter of the workforce.

Despite the existence of a national health care system, almost half of workers are not

covered by it, due to the growth of "illegal" jobs. Companies which, despite the law, pay less than minimum wage, with no taxes, health insurance or retirement benefits, are now estimated to employ over half the workers in Mexico. Meanwhile, inflation continues to rage at 20% last year, while the government offered only a 14% increase in the minimum wage to compensate for it.

Over the last decade, the number of national enterprises sold off to private investors has grown tremendously, and their consequent job reductions have added to this problem. Cananea and the railroads are only a few among many leaner, privatized concerns, including airlines, banks, railroads, mines and extractive industries, and many industrial enterprises.

As privatization moves from industry to industry, unions have been gutted. While three-quarters of the workforce in Mexico belonged to unions three decades ago, that percentage is now less than 30. In the the state-owned oil company, PEMEX, union membership still hovers at 72%. But when the collateral petrochemical industry was privatized over the last decade-and-a-half, the unionization rate fell to 7%. New private owners like Larrea reduced the membership of the railway workers union from 90,000 workers to 36,000 in the same period.

The section of the Mexican economy which has grown, of course, has been the maquiladora sector, still concentrated along the Mexico/U.S. border, but spreading to zones throughout the country. Almost a million workers are now employed in over 2000 factories, owned by foreign investors interested in low wages and unenforced protections for workers and the environment.

In Tijuana, the average maquiladora daily wage is about 50 pesos, while a gallon of milk in the supermarket costs about 20. In other words, a worker has to work almost half her shift for just the milk needed by her children. Under the impact of price decontrol, the prices of all basic necessities, including gasoline, electricity, buses and taxicabs, tortillas and milk are rising drastically.

These increases were augmented this past year when the government dissolved the food supply monopoly, CONASUPO. The enterprise had operated food stores throughout the country, offering milk, tortillas and other staples at low, subsidized prices, while paying farmers a subsidy on their crops, especially corn, at the same time. Without CONASUPO, millions of poor Mexicans will pay much more for much less food, while farmers go broke and migrate to the cities.

But poverty along the border is not going unchallenged. From Matamoros on the Atlantic to Tijuana on the Pacific, labor unrest is increasing. One of the highpoints has been the two-year battle by workers at Tijuana's Han Young factory, who have challenged the system of low-wage, protection contracts operated by an alliance of government-affiliated unions and the maquiladora owners associations. They launched the first legal strike by an independent maquiladora union last May 14.

Since then, government authorities have been unrelenting in their efforts to declare the strike illegal, remove the bargaining authority of the October 6 Union for Industry and Commerce, and have repeatedly arrested its general secretary Enrique Hernández and his lawyer José Peñaflor Barrón.

But despite efforts by city authorities to keep the independent union effort from spreading, workers at other Tijuana factories have begun to join it. Increased labor turmoil is also changing the city's political landscape, benefiting primarily the leftwing opposition Party of the Democratic Revolution (PRD).

Tijuana Police Defy Court Protection of the Han Young Maquiladora Strike

A SWAT team arrives at the Han Young maquiladora to intimidate strikers. Photo by David Bacon.

TIJUANA, BAJA CALIFORNIA (5/16/99) -- Police and state authorities are accused of attempting to suppress a strike at the Han Young maquiladora, as the conflict which has rocked labor relations on the border here for two years flares up yet again.

On April 6, the First Collegial Court of the Fifteenth District, the highest judicial authority in Baja California Norte, issued a ruling which shocked the state's political establishment. The court held that Tijuana authorities had violated the law last June in suppressing a strike at Han Young, the first strike by an independent union in the history of the maquiladoras.

"The justice system of the republic protects [the independent union] against acts of the authorities [in declaring the strike illegal]," the court said. The opinion, granting the strike legal status, was signed by all three sitting judges.

Gerardo Medel Torres, the new chief of the local labor board, which last year called the strike "nonexistent," has also publicly conceded that it is legal. Following the court's ruling, on May 3 the independent October 6 Union for Industry and Commerce once again tied red and black strike flags across the gate into the Han Young factory, bringing production to a halt. In a legal strike in Mexico, when strike flags are put up, the struck establishment must be closed and remain so until the dispute is resolved.

Instead of respecting the high court decision, however, city and state police have continued trying to bring strikebreakers into the facility to resume work, even after the

union obtained further court orders protecting its strike.

On May 5, a patriotic holiday in Mexico, two attorneys arrived at the struck factory accompanied by ten trucks of Tijuana municipal police. The attorneys refused to identify themselves publicly, but police commandant Armando Rascón later identified them as Marcantonio Mejia and Jesús Ibarra Estrada, lawyers for the state employers' association, COPARMEX.

The two demanded that police take down the strike banners, and permit 20 workers, assembled a short distance away, to enter. At first Rascón announced he would comply. When asked if this action wouldn't violate the state court's decision, he declared "that doesn't matter." Rascón said he had no idea whether the attorneys had a valid court order telling him to break the strike. "My orders come from the state," he said.

After television crews from local stations arrived and began filming the action, and representatives of the federal Labor Department and the local opposition Party of the Democratic Revolution (PRD) began taking notes, Rascón made an aboutface and told the strikebreakers to go home. Six days later, however, over 100 members of Tijuana's Special Forces police detachment, joined by state Judicial Police, did tear down the strike flags, and escorted 70 people into the plant. Production, however, didn't resume since, according to the union, few of the new workers knew how to operate the factory's welding equipment.

The next day, Enrique Hernández, general secretary of the October 6 union, tied the strike flags once more across the closed factory gates. "I don't care how many times they take the flags down," he declared. "We will just put them up again."

Police action hasn't been confined to the streets in front of the plant. Silvestre Rodríguez, Miguel Ángel Sánchez, and other members of the strike committee say that state Judicial Police have come to their homes, telling their families that they intend to arrest them. Rodríguez has been a Han Young employee since 1993, and Sánchez since 1995.

Arrest orders were sworn out against Hernández and union attorney José Peñaflor last December, accusing them of holding the plant's owner hostage in the factory for an hour during last year's strike. Both men deny the charge, saying it was a pretext used to detain them. "They want to use these charges to keep us under constant threat of arrest," Peñaflor says, "hoping it will stop the union."

New charges have been made against Hernández, Reyes, and Sánchez, accusing them of illegally depriving the company of the use of its factory. The union has obtained injunctions blocking all of the arrests. Even after the court prohibition, however, city police last Friday issued new arrest warrants against Hernández.

The Baja California courts seem reluctant to enforce their own decisions. Pedro

Fernández Reyes Colin, the lead judge who signed the state high court decision, said that although he had the power to enforce it, he was taking no action. "I'm not aware that any violations are occurring," he stated.

On May 13, October 6 attorney Peñaflor filed criminal charges against state officials for failure to obey the court decisions and injunctions. Dodging police sent to detain them, Peñaflor and Hernández flew to Mexico City, where the federal Senate set up a commission to investigate the situation in Tijuana. The Congress is about to take similar action.

Tijuana and Baja California police defiance of court rulings has been encouraged by the state chapter of the Mexican Employers Council (COPARMEX). On May 5, COPARMEX director Pedro Martínez and Maquiladora Industry Association head José Calleros Rivera called the resumption of the Han Young strike a threat to investment all along the border. Martínez said the strike was a "breeding ground" for links to U.S. unions and the leftwing opposition Party of the Democratic Revolution.

In a Tijuana press conference May 5, Martínez and Calleros warned that independent unions could spread to other factories on the border in the wake of a union victory at Han Young. Of Mexico's 10 million permanently-employed workers, one million work in the border factories, and 200,000 in Tijuana alone. At present, most Tijuana maquiladoras have contracts with government-affiliated unions that, according to critics, guarantee labor peace despite low wages and often-dangerous working conditions.

Fueling COPARMEX fears are the demands of Han Young strikers for a 35% salary increase, government-mandated profit-sharing, and wage scales rewarding seniority and job experience.

The Han Young factory produces truck chassis for the huge Hyundai Corp. manufacturing facility, one of Tijuana's largest. Two years ago, Han Young workers began efforts to replace their government-affiliated union with an independent one.

In December, 1997, they won an historic decision granting their union legal status, following a hunger strike at the city hall and several weeks during which supporters in 25 U.S. and Canadian cities picketed Hyundai car dealerships. The Han Young situation also was used by U.S. Congressional opponents of President Clinton's free trade policies to derail the proposal to grant the administration fast track authority to negotiate further trade agreements.

The October 6 union then launched the first legal strike by an independent union in the history of the maquiladoras on May 22, 1998. After striking for two weeks, police moved in, tore down and burned the strike flags in the street in front of the factory, and escorted strikebreakers inside.

It was this action that Baja California's high court declared illegal, setting the stage for

the resumption of the industrial conflict. Representatives of Han Young were unavailable for comment. Last week Tijuana newspapers reported that Ted Chung, president of Hyundai Precision America, Inc., had publicly called on Tijuana's mayor, Francisco Vega de la Madrid, to request federal troops to provide security in the maquiladoras.

Peter Ahn, spokesperson for Hyundai Precision America, denied that Chung had made such a request. "It seems he was misquoted," Ahn said, adding that any such suggestion had come from the mayor during a visit to Hyundai's Tijuana facility. Ahn said he had never been informed of the court decision declaring the Han Young strike legal. "I've been told that there is no strike, and that the plant entrance is being blocked by outsiders who never worked there," he said.

As the conflict escalates, it is becoming the spark of political changes in Tijuana. Last summer, after the suppression of the Han Young strike, PRD candidates campaigned for the votes of maquiladora workers. The party called for raising factory wages, for child care for the mostly-female workforce, and for free transportation to and from work. It also demanded basic city services in the barrios, including housing, water, electricity, paved streets and sewers.

PRD support increased dramatically. While the party won only 10,000 votes in Tijuana in 1992 and 1995, on June 28 last year it received 25,800, or 9.5% of the total votes cast. Previously that would have entitled the party to 3 seats on the city council, but a recent electoral reform sponsored by the ruling National Action Party (PAN) denied the PRD any of the council's 14 seats.

Mexico's national elections are a year away, however, and growth in PRD support is an open threat to the political establishment which has protected maquiladora investment. After the strike resumed May 3, PRD leaders issued a statement holding the conservative PAN state government responsible for any moves to suppress it, and demanded that it respect the right of workers to form independent unions.

Both the Han Young strike and the election effectively increased the popularity of the independent October 6 union. Last year workers at the factory of Pennsylvania-based Axiohm Transaction Solutions Corp. asked the independent union for help. The plant makes printer heads for bank ATM and Lotto ticket machines.

Inocencia Hernández, a supervisor at the factory for 11 years, says that she and five coworkers were fired after asking for wage raises. "A lawyer in the human relations department called me in," she said, "and told me the company didn't need my services any longer. A policeman escorted me out of the plant, pointing a gun at my head. We were accused of planning to assassinate the plant manager and burn the factory."

Mark Basla, Axiohm's director of corporate communications, wouldn't comment on the allegations, and stated that "Axiohm is an ethical company in its relations with all its employees."

After the firings, the independent union then filed a notice of its intent to strike Axiohm with the city's labor board. So far, the board has refused to recognize October 6 as the workers' union.

Last fall Mexico's new national independent labor federation, the National Union of Workers, organized a chapter in Baja California. Enrique Hernández became one of the group's three presidents. The local federation has a combined membership of over 25,000 workers.

The new federation is campaigning for a daily wage of 100 pesos (\$10), double the present average maquiladora salary. On May 31, October 6 members plan to conduct a formal balloting, or consulta, by maquiladora workers at 100 sites throughout the state. The consulta will ask them whether they will support a general work stoppage to win a 100 peso minimum daily wage. Current maquiladora wages average between 50 and 75 pesos daily, according to the union.

These developments threaten increased labor costs for U.S.- and other foreign-owned factories along the border. "We are rejecting government policies which use low wages to attract foreign investment," Hernández said.

For more David Bacon articles and photos, visit his web site at <http://www.igc.org/dbacon/>

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Coalition For Justice in the Maquiladoras:

an Interview with Martha Ojeda

The Coalition for Justice in the Maquiladoras is celebrating its tenth year of tri-national grassroots resistance to corporate globalization. Martha A. Ojeda, Executive Director for the San Antonio-based organization, described CJM's work in this June 2 exclusive ISLA interview. CJM brings together more than 100 organizations: labor unions, church groups, environmental and human rights groups from U.S., Mexico and Canada. While the CJM began as an effort to bring environmental and labor rights into NAFTA, its focus has been the terrible working and living conditions of Mexico's maquiladora (sweatshop assembly plants) workers. Ojeda told ISLA that CJM's efforts are currently "geared towards supporting workers' struggles toward social, environmental and economic justice." Martha Ojeda can be reached at cjm@igc.org.

ISLA: Could you tell us about your experience creating an independent union in Mexico?

MO: In my hometown of Nuevo Laredo, Tamaulipas, you cannot get a job in a maquiladora if you're not affiliated to the CTM (the official Confederation of Mexican Workers). In 1994, I was working in the Sony Co. maquiladora, where we tried to democratize our CTM-affiliated union by holding elections. We acted entirely within our union's bylaws. However, the CTM committed an electoral fraud, and blocked our efforts. We had no alternative but to create an independent union. We had a walkout, and tried to have our union registered. Unfortunately the company and the government sent in police to break the strike. They beat up the workers, and several ended up in the hospital with severe injuries. The situation got so bad, I had to flee to the U.S. and try to organize a movement from here.

ISLA: Why are the official unions in Mexico incapable of backing worker's true demands? What has led to the need for creating independent unions?

MO: Originally, Mexico had the most progressive labor laws, as established in the 1917 constitution and the 1930 labor law. The CTM emerged from that, and at first they truly represented the workers. Soon, however, the CTM started working with the PRI (the Revolutionary Institutional Party) and established the so-called "corporativist vote." This meant that if you wanted to get a job you had to be a member of the CTM. To be a member of the CTM you are forced to vote for the PRI. CTM leaders began seeking

political careers, and before you knew it, they were holding seats in the Congress, becoming governors, etc. They were in fact selling out the workers' labor rights.

ISLA: How did the CJM start ten years ago? At what point did you associate with them?

MO: The CJM was formed when about 40 organizations, most of them religious, but also labor groups and NGOs, met in Brownsville, Texas in order to organize a response to the NAFTA debate. In the early 90s, the main concern for us was around environmental issues. We began a big campaign against the Stepan corporation in Matamoros, Tamaulipas. Their maquiladora was dumping all of its toxic waste on to one community. CJM produced a video documentary on this, and succeeded in drawing national attention to what was going on.

In 1994, when my case came up, CJM became more involved in labor issues. They helped me mobilize to denounce what was going on in Nuevo Laredo, and we also addressed the Side Agreements for Cooperation (Acuerdos Paralelos por Cooperación), which were brought into the NAFTA to enforce labor rights. However, the National Administrative Office (NAO) argued there were not enough elements to prove that Sony had violated their labor rights. We had ample proof of the abuses that took place, but no charges were made, since in Mexico the body attending labor rights (Junta de Conciliación y Arbitraje) is made up of the government, the corporations, and the CTM. The Junta claimed no rights had been violated, and the NAO was in no position to contradict them. What guarantees can you have if the body in charge of protecting you will not pay any attention? Now, the NAO offices of each country that signed NAFTA say they will not touch labor issues in the other country, since they are issues of "national sovereignty"! This conclusion was reached after the third Side Agreement conference, to which no labor leader was invited. I was able to attend because our organization was invited. My participation was as a member of CJM, not as a labor leader presenting a case.

ISLA: So labor rights were swept under the carpet?

MO: Yes. What this showed is that the Side Agreements are useless as guarantors of labor rights. My coworkers at Sony achieved nothing and still can't return to work.

ISLA: Organizations like CJM must face two formidable opponents: the governments and the corporations. How do you achieve success in light of such odds?

MO: I think the key to our success is combining short and long term strategies with all our member organizations. When an issue comes up, our campaign committee goes into action. We organize a telephone conference to strategize. For example, we find out what unions have contacts with the corporations in question and they begin to exert pressure. We find out what members have shares in the corporation, or request them to buy shares, so they can present resolutions supporting the workers' demands. We also send action alerts and letters to the Mexican and U.S. governments demanding that the

issue be attended.

ISLA: However, the corporation could choose to ignore you. What forces a given corporation or the government to pay attention to your demands?

MO: We exert simultaneous binational pressure on both the corporation and the governments. The campaign is always based on the workers' mobilization. During the strike, workers remain outside of the maquiladora, so the owners are losing money. Workers are usually pressured to go back to work, or threatened with being fired. We send international observers, send letters to let the corporations know that the eyes of the world are watching them. All this makes the Mexican government quite nervous, since it's interested in promoting an image of democracy and justice, when in fact it is one of the biggest abusers of workers' rights.

ISLA: Can you give us an example of a successful campaign you helped organize?

MO: Yes, there's the case of a General Motors-owned maquiladora in Reynosa, Tamaulipas. The workers went on strike demanding profit sharing that in Mexico is obligatory by law. We helped organize a campaign, and within a day GM agreed to pay US \$100 to each worker.

ISLA: What kind of campaign was it?

MO: We immediately began sending letters. Also, we found that one of our member organizations the Interfaith Center for Corporate Responsibility had shares with GM, so they presented a resolution to the company requesting profit sharing for the workers.

Another case is that of Alcoa, a company with maquilas in Piedras Negras and Ciudad Acuña, Coahuila, and with offices in Pittsburgh. We were able to take several Mexican workers to the annual shareholders' meeting. We had many U.S. groups helping in this, such as the Pittsburgh Labor Action Network. They invited many groups to our demonstration, and we got quite a bit of press attention. It was because of this demonstration that the CEO had to allow the workers into the shareholders' meeting.

During his keynote address, the CEO claimed that the assembly plants were so clean the workers could eat on the floor. A worker responded that they were not even provided with bathroom tissue or soap to wash their hands, nor did they have any protection equipment. The workers presented the CEO with a petition that outlined eight points including a salary increase and the right to organize. Although the CEO reacted with anger, saying that Alcoa's image was being damaged by their false claims, he finally agreed to look into the situation in the course of six weeks. Within the first week, the workers had soap; the second week, they were provided with security garments, the third week they were paid profits, the fourth week they had a salary increase of five dollars, which amounts to 1.5 million dollars that go directly to the community. Also, the plant's chief was dismissed because he had not reported a massive intoxication the

workers denounced to the CEO in Pittsburgh.

ISLA: Do the workers now have an independent union?

MO: That was the only thing they have not been able to get. The CEO claims they do not need an independent union, since he has provided them with a 1-800 number to voice their demands. To discourage the creation of a union, the CEO sends a representative of his directly from Pittsburgh every six months to talk with the workers and solve their demands.

ISLA: Does the CJM also tackle labor issues of U.S. factories?

MO: No, we focus on the maquiladoras in Mexico, with the help of a large number of U.S. labor organizations. When I was offered the position of Executive Director in January of 1996, we began to work more directly with plants and groups based in Mexico. In October of that year, we passed a resolution that 50% of our board had to be Mexican. Our board is made up of 15 Mexicans, 13 Americans and 2 Canadians. An important member organization from Mexico is the Frente Auténtico del Trabajo, an umbrella organization for many independent unions all across the country. Another member is the Asociación de Abogados Democráticos, a group of progressive lawyers that helped us present the Sony case.

CJM not only deals with emergency situations around specific strikes; we also have several long-term projects, such as the training workshops on labor rights and health rights. These workshops are held in Mexico, and we conduct them all along the border.

On a larger scale, we wage a continuous struggle to pressure the governments and corporations to include social justice provisions within their economic agreements. We believe that all workers, not only those in the maquilas, deserve humane and just working conditions. Workers in the U.S. shouldn't need to lose their jobs so that corporations can go exploit Mexicans. If we are to have fair trade agreements, labor and environmental rights should be equally guaranteed in all countries involved. Presently, that is definitely not the case.

CJM combines several strategies. We seek to create solidarity networks, not only through the traditional union structures, but more importantly through cross-border coalitions between NGOs and grassroots movements. For example, there's a group in Kansas called Cross-Border Network for Justice and Solidarity which works with El Centro de Trabajadores y Comunidades de Nuevo Laredo, a group that was formed originally by the women workers of Sony. There's also the New York State Labor-Religion Coalition that works with FUTURO, Frente Único de Trabajadores Para la Reivindicación Obrera in Valle Hermoso, Tamaulipas. These and other groups develop strategies of resistance across the border.

ISLA: How can people interested in promoting justice in the maquiladoras help?

MO: Our short-term mission is to promote justice in the maquiladoras, but we ultimately work for social justice. Our efforts are geared towards supporting workers' struggles towards social, environmental and economic justice. We welcome all of those who wish to help work towards these objectives.

Interview by Antonio Prieto

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Environmental Problems and
Cross-border Activism

by George Kourous

George Kourous is editor of the monthly border environment bulletin *borderlines*, published by the U.S.-Mexico Border Program at the Interhemispheric Resource Center (IRC) in New Mexico. He can be reached at george@irc-online.org. The non-profit IRC has been providing activists and policymakers with progressive political analysis since 1979.

Most media coverage of the border between Mexico and the United States paints a dark picture: female factory workers being strangled in the backstreet shadows of Ciudad Juárez, toxic sludge seeping north from Tijuana, fish-kills in the Rio Grande, lost immigrants dying in the harsh deserts of Arizona. Violence, drug wars, dusty "no-where" border towns.

But for all the problems facing it, the border is a place of hope. It is not a dividing line, but rather a community, a community that bridges the political division separating the two countries. It is home to a dynamic and rich multi-culture with a long tradition of political activism and extended experience in working across cultural and political barriers and differences in language.

Environment on the Edge

Home to a diverse yet fragile series of ecosystems, the border is an area of variable rainfall and extreme water scarcity, a zone of rapid industrialization, surging human populations, and frenzied international trade. The mix has proved to be a volatile one. For free trade advocates, this is a place of unlimited opportunity, the interface between the "developed" world and the "developing" one: manufacturing can take advantage of cheap labor in Mexico yet have immediate access to the consumer market to the north. For environmentalists, it is an example of how trade--if we are not careful--can destroy the environment, overtax natural resources, and jeopardize the health of human populations

Beginning in 1964, Mexico initiated the Border Industrialization Program, creating special shelters along its northern frontier where foreign owned manufacturers could base their operations, paying minimal taxes and utility costs, import materials from the U.S., assemble a product, and export it back north only paying tariffs on the value added. The idea was to bring jobs to the region, spur the development of infrastructure, earn some foreign capital, and encourage skills and technology transfer to Mexico.

25 years later, the results are obvious: Mexico's northern border cities are boomtowns. Growth in some areas of Tijuana has been running as high as 10 percent in recent years. In all of Mexico, 2,500+ maquiladoras employ over one million workers--mostly in the border states. And wages (anywhere from \$3 to 9\$ a day, generally) and opportunities are probably better in northern Mexico than most places in the country. Women on the border have become breadwinners, earning themselves new freedoms in

the process. Opposition politics has made some significant inroads, challenging the long-held political monopoly enjoyed by Mexico's ruling Partido Revolucionario Institucional (Institutional Revolutionary Party, PRI).

But these advances have come at a steep cost.

The explosive growth of industry in the region has utterly outstripped the capacity of local governments (control of state finances in Mexico remains housed in the capital) to provide infrastructure capable of handling the tons of wastes and byproducts generated each day. Mexico's need for jobs and foreign currency means that infrastructure which encourages investment in industrial parks--new roads, power lines, water feeds is prioritized while infrastructure that makes industry safe--output treatment plans, air scrubbers, recycling facilities--is back-burnered. In all of Mexico, there are only two hazardous waste facilities deemed "fully operational," and even that assessment is questionable. Neither of them are located in the border region.

U.S. owned maquiladoras based in Mexico are ostensibly obligated to return any wastes produced using imported products to their country of origin, but lax enforcement by Mexican environmental authorities and the bottom-line-at-any-cost mentality of many maquila owners means that toxins are disposed of on the sides of roads, in abandoned desert lots, or simply left to collect on-site.

There is no way to know for certain how much waste is disposed of improperly on the border. (Figures provided by both the U.S. Environmental Protection Agency and Mexico's environmental ministry, SEMARNAP, render it obvious that improper disposal is occurring. Reported disposal is just too low.) It's also difficult to explain to people who don't live in the area how bad the problem is. First-time visitors to places like the abandoned Metales y Derivados site in Tijuana are--invariably--shocked, outraged, and disoriented. There, open piles of lead sulfates have been sitting for years, exposed to the rain and wind. They've now eaten through the cinder wall surrounding the abandoned battery-recycling plant and leached into the ground of the Otay Mesa, which sits some 200 yards above a sprawling residential area known as Colonia Chilpancingo. When a strong wind blows, the windows of Chilpancingo are dusted with a light patina of toxic dust blown down off the mesa.

This is only one prominent example among many such sites along the entire length of the border.

But industrial pollution is not the only problem. As manufacturing and service/support jobs have pulled thousands from both sides to the borderlands, the area's skyrocketing population has surpassed local capacities to provide running water, electricity, and sewage to many neighborhoods. Ciudad Juárez, a city of some 2 million (or more) people, has only recently taken the first significant step toward building its first wastewater sewage treatment system.

Where services do exist, costs to plug in may be prohibitive, or lax-enforcement means that change is slow in coming. In Nuevo Laredo, for example, activists recently counted 11 sites where raw sewage or industrial output was being pumped directly into the river despite the fact that the city constructed a new wastewater treatment plant in 1996.

The result: not only is water in short supply on the border, the quality of what water there is is severely compromised, from the New River to the Colorado to the length of the Rio Grande.

Another effect of the border's economic and demographic boom has been urban sprawl which has seen subdivisions bury arid desert ecosystems under watered lawns, cutting off wildlife corridors and fragmenting plant and animal populations. The area's streams--already damaged by cattle grazing--are being sucked dry by growing cities, wildlife is disappearing at an alarming rate, erosion and the destruction of ground cover are problems as well.

Borderlanders are tough, hardworking, determined people. They start with just a little piece of something and never stop working to make it better. The colonias of the region, those semi-rural, unincorporated and infrastructure-poor settlements so frequently decried as miserable "shantytowns" may indeed be substandard in terms of quality of life, but they do enable low-income residents to buy a plot of land of their own, slowly building their equity over time. But even if nearby cities have extended services like water and electricity to the colonias, residents may not be able to afford the hook-up fees and monthly bills. Instead, they buy their water from piperos who truck in water, and dispose of household wastes in pit toilets or septic tanks prone to seepage, with obvious health implications.

Going Beyond Mutual Recrimination

Traveling along the border one soon realizes that assigning blame for the environmental crisis is an exercise in futility. Who is the culprit? The Mexican government for not enforcing strict environmental controls, or the U.S.-owned maquiladoras that set lower environmental and occupational health standards than at plants based in the United States? Is it a cultural issue, or perhaps a problem rooted in the different levels of economic developing found on either side of the border?

In the end, the question is moot: there is enough blame to go around. Studies linking Texas industry to haze problems in Big Bend National Park (until recently blamed primarily on two coal power plans south of the line) are just one example of how the U.S. is as much to blame for environmental degradation on the border as Mexico. (Let's not forget who owns and operates the lion's share of the maquilas, either.)

Whatever its origins, water- and airborne pollution pays no attention to the political boundary separating Mexico and the U.S. Ultimately, these are shared problems, and much better than pointing fingers is creative problem solving, since both sides--the

entire, shared border community--stand to benefit.

The technological solution is simple--build environmental infrastructure capable of handling the industrial and urban waste--but for economic reasons, many cities may not be able to apply the solution. Money is only part of the solution. Mexico, for instance, lacks representative governments and legal systems in which citizens can exert pressure on government officials. Access to government is extremely limited, the right of citizens to know what substances are being used in manufacturing or released in their communities is non-existent, and because one party has virtually monopolized power for 70 years, political accountability is virtually nil. On the U.S. side, the low-incomes and ethnic background of many residents means they are excluded from the political process. On both sides, important decisions are made in each nation's capital, far away from the day to day reality of border life, and funding for cleanups is hard to come by.

The picture is in many ways decidedly grim, but despite all the region's problems, the border is a place of hope. In Spanish, the verb for hope and wait is the same word (*esperanza*), depending on context, or perspective. Borderlanders are certainly patient. They have been plugging away for decades, working on the same problem over and over again, always looking for solutions, never once wavering in their commitment to their children and their communities.

In Tijuana and San Diego, for example, the U.S.-based Environmental Health Coalition works closely with activists on the Mexican side on a wide range of issues. Recently they submitted a complaint to the North American Commission on Environmental Cooperation--created by NAFTA to oversee enforcement of environmental law by member nations--charging Mexico negligence in its handling of the Metales y Derivados dump site. In turn, the EHC has learned from its Mexican partners, implementing a community health program for poor Latino neighborhoods in San Diego based on Mexico's *promotora* model of health care.

Similar crossborder alliances can be found along the whole border. There are succeeding in helping communities where government--too frequently--does not. The experience they are gaining in the process holds great promise for a future in which communities will be increasingly multicultural and ethnic conflict more likely, and in which *laissez-faire*, trade-based capitalism is the governing economic model.

Free Trade: Solution or Problem?

For each country, the border is the gateway to the other. Nothing takes precedence here for government as much as free trade. In the U.S., illegal immigration comes close as a policy issue, but now even that controversial topic has taken a backseat to commerce: many congressmen are complaining that customs searches for illicit migrants and drugs are slowing down the flow of goods across the border.

On the line where the two economies merge, the result is something like watching a tidal

bore, that wave of permanent turbulence where a river crashes into the sea. Economic activity on the border runs at a fever pitch, and the result is more cars, more buildings, more people, more manufacturing, more garbage, more exhaust fumes, more litter, higher water consumption, and so on, ad infinitum. This has always been true; but after NAFTA, the intensity level of economic exchange on the border is greater than ever.

NAFTA was, according to the Bush and Clinton administrations, the greenest trade treaty ever. Most critics of the agreement would probably agree, if pressed, with that assessment--simply because previous trade pacts had wholly ignored the issue of trade's environmental impacts. And while even NAFTA's harshest critics might concede that it did break ground by incorporating environmental considerations, they would surely point out the many shortcomings of the NAFTA's environmental side-accords and the severe impacts that expanded commerce under NAFTA has had on the border environment.

But by and large, NAFTA has done little more than give the idea of including labor and environmental clauses in trade agreements some degree of legitimacy and, after 6 years, provides us with a case study in the difficulties in significantly implementing and institutionalizing such agreements. This lesson, while valuable, must be seen in light of the accelerated environmental damage which NAFTA's framework does not effectively address.

Although NAFTA listed the promotion of sustainable development as one of its objectives, calling it a legitimate purpose for environmental regulation, it did not explicitly establish a relationship between trade and environmental impacts. Free traders lobbying the environmental community during the NAFTA debates argued that expanded economic well-being that NAFTA would bring Mexico would ultimately mean more federal funds to be assigned to the protection and restoration of the environment. However, if the experience of northern Mexico since the passage of the 1964 Border Industrialization Project, which ushered in the age of the maquiladora, tells us anything, it is that economic growth may put more money in worker's pockets, but if inequitable and irrational (as it has been so far on the border), brings with it a whole series of social and environmental impacts.

Nor has the maquiladora industry even sold itself as a very effective national development plan, environmental concerns aside. The maquiladoras in Ciudad Juárez spend about \$9 billion a year on raw materials, but only 2% of that comes from Mexican sources ("Juárez: A Perspective," Twin Plant News, March 1999).

Poorer countries like Mexico have learned the harsh lesson that the capital and jobs that transnational corporations promise will flock to where enforcement of environmental regulations is weakest, where labor standards are most lax, and where national governments cultivate a "investor friendly environment" (which too frequently can be translated as "polluter friendly environment.") Because while free-trade advocates may be right in that there is money to be made, the fact is that in the very best of

circumstances free trade without proper safeguards protecting people and the environment, funding for social and environmental infrastructure, and guidelines covering corporate behavior may generate short-term economic gain for both trading partners but will not result in long term or sustainable growth.

And most activists agree that the NAFTA side accord which created the North American Commission on Environmental Cooperation (CEC) and a process by which member-nations can be charged with not enforcing their own environmental legislation lacks muscle. If free trade is to become something more than just a corporate bill of rights, strong and enforceable international norms that guarantee that countries like Mexico can protect workers from exploitation and prosecute transnational corporations who pollute without shooting themselves in the foot are needed. The CEC process, by taking enforcement to the international level, could circumvent that problem altogether. Unfortunately, binational politics and concerns tied to sovereignty issues mean that CEC environmental complaints do not see fines levied or trade sanctions emplaced. When instances of environmental lawbreaking are verified by the CEC, consultations are convened, and nothing more.

How long will it take before NAFTA prompts the growth of a broader Mexican middle class, with the financial security and leisure time to acquire an environmental consciousness and demand enforcement? How long will it take before trade brings Mexico the revenues it needs to move beyond day-to-day survival and tackle enforcement of its admittedly (on paper) progressive environmental legislation? Based on the experience of the last six years, the simple truth is that we have no way of knowing.

What we do know is that environmental degradation on the border hasn't gotten any better. If there has been one positive development in terms of the environment in the post-NAFTA era, it has been the strengthening of ties between Mexican and U.S. environmentalists, the transnationalization of political organizing alongside the transnationalization of capital flows and productive processes. That collaboration, the establishment of shared mutual concern over the health of communities--rather than the strange bedfellow coalitions of the NAFTA debate--holds the promise for the future. The free market paradigm isn't going to go away any time soon. But only with continued, multinational, and creative activism like that so common to the border region will the rhetoric of a kinder, gentler free market be given any meaning.

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Activists Debate on Border Environment by Karen Crump

Karen Crump is ISLA's editor and outreach coordinator. She can be reached at isla@lmi.net.

Cross-border grassroots organizing has become one of the most promising aspects of the progressive movement today, as was made evident during the in the Second Annual Meeting on the Border Environment held in Tijuana, México on April 21-25 1999. ISLA participated in the conference, organized by the University of Arizona and Proyecto Fronterizo, and which attracted a wide array of activists from Mexico and the U.S. working on border issues. The confernece's main objective was to link people on both sides of the border to protect our mutual living place. It set the stage for a successful set of strategies toward that end. ASU contacted representatives from groups heavily impacted by border abuses and provided a unique opportunity for these voices to be heard.

Speakers reflected the many constituencies touched by border environmental issues: labor, the poor, farmworkers, Native Americans, government agencies and representatives, environmentalists, parents, and people of all classes who would like to live a healthy life... that is to say, all of us. The conference informed activists of the

struggles taking place on both sides of the border, identified how they are intertwined, and encouraged people to work together. Many of the Mexican participants drove 20 hours or more to reach Tijuana for the conference, and spoke without having had a good night's sleep; such was the importance given to this meeting and its potential for improving a critical situation.

The need for cross-border organizing was highlighted by one anecdote from the speech given by Rufino Domínguez, Secretary General of the Binational Oaxacan Indigenous Front (FIOB). He noted that the same pesticides people struggled to ban in the U.S. are being used in México. Not only do the pesticides affect workers there, but they are used on produce exported to the U.S., to the detriment of the same consumers who fought against them here (see related article). This sequence of events repeated itself countless times, driving home the importance of cross-border organizing.

Among those most heavily impacted as a community are Native Americans on both sides of the border. For the O'dham, the existence of the U.S./Mexican border failed to take them into account as a nation already existing in the area. As happened with the Yaquis, the O'dham residing on the north side of the border were cut off from sacred religious sites lying to the south when the national boundaries were established after the Mexican-American war in the mid- 1800's. Harassment by the Border Patrol has created obstacles to exercising their religion, maintaining their language and cultural identity, governing themselves as a nation, and defending the land they live on. Three representatives from the O'dham spoke at the conference. Jo Joaquin, from the Tohono O'dham nation's Cultural Affairs Department spoke eloquently of their efforts to work with the U.S. and Mexican governments, as well as environmental groups, none of which seem to want the O'dham to have any decision-making power. Several people from the Yaqui nation were also present, as well as Rufino Domínguez from the Mixteco community of Oaxaca.

Although we are all affected by border environmental abuse, low-income people of all ethnicities are those who suffer most directly. Migrant workers are sprayed with pesticides while at work, and return home to housing built over toxic waste dumps. Children from poor communities play in water contaminated by pesticides from surrounding farms, toxins seeping from factories, and untreated waste dumped by major corporations. Cancer is appearing at alarming rates among migrant Oaxacans who had never even heard of such a disease. Representatives from organizations such as Puentes de Amistad, Campesinos sin Fronteras, Asistencia para Proyectos de Salud, the Frente Indígena Oaxaqueño Binacional (FIOB) and AYUDA spoke of positive efforts to inform workers of the dangers they are exposed to and how to protect themselves. Organizations such as RAPAM actively support alternatives to agribusiness and pesticide use.

Likewise, maquiladora workers are extremely vulnerable to environmental abuses. They work long hours in factories and are exposed to numerous toxic substances. Miriam Alfie of the Universidad Autónoma Metropolitana (Azcapoltzalco branch) spoke of her

study of maquiladora workers in Matamoros. The situation in Matamoros provided a unique opportunity to study the long-term effects of working in these notorious sweat-shop assembly plants, since the turn-over rate is very low. Some effects clearly identified by the study were a marked increase in respiratory problems, miscarriages, and birth defects compared to other populations. Miriam's full report, titled "Globalización y medio ambiente en la frontera norte: el caso de Matamoros" was published in the journal El Cotidiano #92 (e-mail: cotid@hp9000a1.uam.mx). Another group, the Chihuahua-based Proyecto 3000, is currently involved in a struggle to curtail the polluting activities of a textile maquiladora. The city of Chihuahua alone has about 100 maquiladoras.

Groups engaged in struggles to protect the waterways, forests, desert and all types of nature preserves abounded at the conference, and were among the most interesting examples of cross-border activism. This seemed to be where the U.S. universities became most engaged, including the University of Arizona, the University of New Mexico and UT-Austin. The Mexican universities tended to engage more in environmental abuses as they directly impacted human health.

Although next year's conference has yet to be funded, participants are hoping to see a third annual conference on the border environment. Meetings such as these provide a rare opportunity for merging as a binational movement, embracing and encouraging the participation of both women and men, and people of various cultures.

Obstacles to cross-border organizing continue to exist; such as language differences and unequal access to phones, computers and fax machines, disposable income and free time to do volunteer work from one side of the border to the next. People on the north side of the border are going to have to reach out and work to overcome these barriers if we are truly interested in creating an environment in which we all can flourish.

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Indigenous Migrant Workers
Struggle Against Pesticides
by Rufino Domínguez Santos

Rufino Domínguez belongs to the Mixtec indigenous group of Oaxaca. Coming from one of the poorest states in Mexico, the Mixtecs have been forced to engage in a large-scale migration to the Tijuana/San Diego borderland and beyond. Domínguez is Vice Coordinator General of the Binational Oaxacan Indigenous Front (Frente Indígena Oaxaqueño Binacional - FIOB), an organization with offices in Oaxaca and California that works for the rights of indigenous immigrant workers. You can reach the FIOB at fiob@igc.org. Their web site is <http://www.laneta.apc.org/fiob/>.

In this article, Domínguez passionately denounces the hazardous uses of pesticides in the fields where migrants work, as well as the widespread environmental racism practiced at the border. He focuses on indigenous migrants from Oaxaca, Mexico, who represent a recent trend in immigration: that of indigenous Mexican and Central Americans who do not exactly belong to the cultural, ethnic and linguistic world of their mestizo counterparts. A version of this paper was presented at the Second Annual Meeting on the Border Environment (Tijuana, April of 1999).

Thousands of indigenous Oaxacans migrate each year to Sinaloa, Sonora, Baja California, and the United States in search of a better life. Poverty, marginalization, insufficient jobs, and erosion of the semidesertic land brought on by the deforestation are all factors leading up to this migration. Although immigration is a manner of surviving as a family and as a community, and allows for some economic improvement, there are very important disadvantages as well. I will focus on those impacting the health of the migrants working in the places mentioned above.

The migrant Oaxacans work on the big farms picking tomatoes, vegetables, fruit and cotton. They are not aware that the poisons sprayed on the plants to kill the various

types of insects, worms, and blights, affect also the health of human beings and can even kill them. We don't have an exact percentage of people affected, or killed by pesticides. However, in almost every community where there is a strong migration, someone has died at an early age due to problems with pesticides. In 1988, for example, an entire family of five from Santa Catarina Noltepec died in Baja California. They were poisoned by the pesticides sprayed on the fields where they worked.

During the planting and harvesting season in the Culiacán Valley, 20-30,000 indigenous people from Oaxaca, the majority traveling as families of men, women and children, work in the fields picking tomatoes. I worked there in 1984 and witnessed many things. For example, the people applying the pesticides didn't use safety equipment to protect themselves from danger or death.

When I was about 7 years old I knew a young man called Arcadio Gil González, whose job it was to apply the pesticides on tomato plants. One day, we were told of his sudden death. He was a tall, strong 18-year-old at the time, so everyone from San Miguel Cuevas, my hometown, was talking about how the cause of his death had to do with the "medicines" used on the plants. Supposedly, Arcadio overlooked his health because this job paid slightly higher wages.

When I worked picking tomatoes in Culiacán Valley, it was common to see planes spraying pesticides on the field right next to us without any concern for our health. Runoff from the pesticides seeps into the irrigation canals, and the empty pesticide containers are dumped in ditches, contaminating the water and the environment. In the evenings, and on Sundays, people swim in these poisoned canals, and even drink water from them. In their kitchens they reuse the containers and buckets found in the canals. The children often eat the tomatoes in the fields without washing them, and with dirty hands. All these factors have brought new illnesses such as cancer to our communities of origin.

The landowners have never been interested in protecting the workers. The produce has always come first. The workers do not receive training on preventive measures they could take to protect their health, as well as an orientation prioritizing human life above the produce they are harvesting. The same situation exists in Sonora, on a smaller scale, since fewer people go there. However, in Baja California about 30-40,000 indigenous migrants arrive for the growing season. The majority work in the San Quintín Valley, and just south of Ensenada. The same thing that happens in Sinaloa happens there: innumerable intoxications due to pesticide poisoning.

People often don't realize that one of the main problems is that the majority of pesticides banned for use in the U.S. are applied indiscriminately in Mexico. Why should this concern consumers in the U.S.? Well, they are directly affected because they are eating produce sprayed with these illegal pesticides in Mexico. Tomatoes, strawberries and other produce are exported to consumers in the U.S. What this shows is that a national orientation is not enough. It must be international if the workers and the consumers are really going to be protected.

Despite tougher regulations, the U.S. is no exception when it comes to endangering workers' lives with pesticide use. Over one billion pounds of pesticide active ingredients are used in the U.S. each year, 80% of which are used in agriculture, and another billion pounds in the treatment of lumber. 80% of the indigenous people that live in this country work in the fields where pesticides are sprayed. Despite protective legislation, there have been cases of collective intoxication involving over 30 workers in the cotton, grape and strawberry fields,. Although there is even a state agency, the Environmental Protection Agency (EPA), symptoms of pesticide poisoning occur every season in the U.S. Some symptoms regularly suffered by farmworkers are: dizziness, headaches, weakness, fatigue, nausea, vomiting, diarrhea, excessive perspiration, blurry vision, chest pains, breathing difficulties, watery eyes, nose and mouth, muscle pains and cramps. It is very clear that these symptoms are the result of the pesticides.

Although signs are posted everywhere in English, and sometimes in Spanish, warning people not to enter the fields, many workers that do not know how to read, so they remain unaware of the dangers. They see some of the plants that we eat in Oaxaca growing among the produce, and they take them home to use as food. Later, they become sick to their stomach. Their children are born with these poisons in their system, since their mothers worked in the fields. Although very nicely written laws exist to protect the workers, farmers often don't obey them. In fact, some farmers won't even take a worker suffering from pesticide intoxication to the doctor, since the farmer could be fined for having violated the law! Since the passage of Proposition 187, the situation has become even worse for the undocumented workers. Cases of pesticide intoxication have occurred in San Diego County, Ventura, San Joaquin Valley, and the Salinas Valley, among other places.

Thus far I have only spoken of the impact of pesticides on human beings. However, the situation is even more alarming. Pesticides poison everything they touch: the harvest, the land, the air and the water, regardless of the way in which they are applied. They are carried by the wind many miles from where they are sprayed. They end up in the rivers, lakes, streams, oceans, air, clouds, rain and snow on the highest mountains of the world, as well as the groundwater. Pesticide residue has been found in the bodies of fish, birds, wild animals, cattle, chicken, pigs, and pets. Some have died from pesticide poisoning. The entire environment has been polluted causing irreparable damage to Mother Earth. This has occurred without respect to boundaries and without preventive measures designed to protect all living things. The blame for this situation can be placed on the multi-million dollar companies producing these poisons, most of which are manufactured in the U.S.

Environmental Racism

I would like to speak now of environmental racism. One case occurring at this moment is that of a community of 100 Mixtec families, including children, in the city of Fresno, California. In addition to risks involved with working in the fields, these families live on a

site contaminated by oil residues. They bought inexpensive mobile homes to put on the land, without knowing that it was contaminated. Now several people in these families have cancer, which might be linked to the contamination of the land. They have been living there for about ten years and only recently found out about this hazard because it was never discussed in the language they understood, Mixtec. The EPA has stated that the residents were informed of this problem several years ago. One of the wealthiest oil companies in the world, Chevron, is directly responsible for selling this contaminated land. Now they want to cover it with cement and consider it safe, putting an end to the case. Nevertheless, experience has shown that if Anglo-Americans were living on this land, they would take measures to detoxify it, as should be the case. At present, there is a struggle going on to have these families moved to a new place, with either the government or private agencies paying the cost; which would be the decent, responsible thing to do.

In Lamont, a town in the south of the Valley, they are trying to build a stable for 25,000 cows. There are many migrant workers, some of them indigenous people, who live in the surrounding community, and whose health would be impacted by this project. Dairies pollute the environment for miles around because of the toxic substances they use. These substances generate noxious smells and draw flies. People in this area are very poor, so the creation of jobs was given priority over the peoples' health. Moreover, since pollution control measures would cut into the owners' profits, these dairies were created without regard the communities' health needs. We are struggling with all our resources to halt the construction of this dairy.

FIOB's Achievements

In spite of these enormous problems, we have been able to provide some solutions, especially with regard to organizing the communities. Small organizations created around labor issues began forming in communities of Oaxaca and other Mexican states in the early 1980's. They sought to address problems such as the uses of pesticides in the fields of Sinaloa, Baja California and the U.S. This set the stage for a unique project: the Binational Oaxacan Indigenous Front (Frente Indígena Oaqueño Binacional FIOB), which we created in spite of the many difficulties arising in defending indigenous people in binational issues.

FIOB's program for action states: "We struggle to turn back the economic and ecological damage to our places of origin in Oaxaca by promoting projects which develop autonomy and sustainability based on indigenous practices, combined with modern technology appropriately applied in the places we reside in as migrants."

The following are examples of some important achievements obtained in cross-border organizing.

- 1) In 1993, we made an agreement to collaborate with the California Rural Legal Assistance (CRLA), which provides legal advice to low income people free of charge.

We have jointly started the Project of Indigenous Peoples (Proyecto de Pueblos Indígenas), in order to give orientation to the Mixtec-speaking farmworkers of their legal rights. We calculate that some 60,000 Oaxacans work in California, and we strive to make them aware of their right to demand safe and fair working conditions. We have recently been working on legal procedures in Fresno so that our people be relocated to a pollution-free area, at the expense of the city and the government. We have even made available a toll-free number: 1-800-MIXTECO.

2) In September of 1993, we signed an agreement to collaborate with the United Farmworkers of America (UFW). As is known, the Union has campaigned against the use of pesticides in the fields, boycotting products such as grapes, which are cultivated with hazardous pesticides.

3) In the summer of 1997 we hired two Mixtec-speaking women to work as community advisors to farmworkers on the hazards of pesticides. This was done in collaboration with Pomona's Organización de Líderes Campesinos. The project is critical, since women are especially prone to pesticide-induced sickness, and often suffer from complications during pregnancy.

Much has yet to be done in terms of binational education, but so far our people are moving between Mexico and the U.S., carrying with them educational materials in our language such as videos and announcements that can be circulated in the mass media. These materials are an essential tool, given that many Mixtecs cannot read nor write.

All of these efforts have been made possible with the financial backing of U.S. foundations, especially Oxfam America, which has financed our work for the past two years. We have also received support from other indigenous migrant communities in this country.

We have succeeded in raising awareness on health care and on the environment through training and education. It's imperative that we keep on teaching both farmworkers and landowners that we are all affected by actions taken against the Earth, and that we need to stop this ongoing self-destruction. The challenge is to continue this struggle so that people know how to care for their health, and to free Mother Earth from toxic poisoning.

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Border Art as a Political Strategy

By Antonio Prieto

The cultural production of the México/U.S. borderlands has been very diverse and prolific throughout history. However, the emergence of an art that deliberately addresses political issues, or even of art as a political strategy, is relatively recent in the region. Up to the seventies, culture of the borderlands could be classified as basically "popular," that is, culture usually produced and enjoyed by the working class. This is hardly surprising considering that the region has been home to indigenous peoples, campesinos and vaqueros (cowboys), among others. At the borderlands many folk traditions --basically from México-- have thrived since the beginning of this century, from the corridos (ballads) to the popular theater forms of carpa.

It was not until the early eighties that art emerged at the borderlands that explicitly addressed border politics. As opposed to folk artists, the new generation belongs to the middle class, has formal training and self-consciously conceives itself as producer of "border art." Moreover, their art is politically charged, and assumes a confrontational stance vis-à-vis both Mexican and U.S. government policies. This generation was directly influenced by the Chicano artistic production of the seventies, which often navigated the limits of high and popular culture.

Chicano Art on La Frontera

While the first examples of Chicano art in the late sixties took up issues of land, community and oppression, it was not until later that graphic artists like Rupert García began to explicitly depict the border in their work. García's 1973 silkscreen "¡Cesen Deportación!", for example, calls for an end to the exploitative treatment of migrant workers who are allowed to cross the border and are then deported at the whim of U.S. economic and political interests. The image boldly highlights the barbed wire that spanned most of the borderline (sturdier walls have been erected since then). The wire's black thorns over a solid red background becomes a symbol of unfair violence towards the Mexican immigrants, and also evokes the colors used in Mexican strike flags, as well as César Chávez's UFW banner. Silkscreens by Chicano artists like García, Malaquías Montoya and Emanuel Martínez were widely distributed among grassroots activists as posters and flyers.

Also in 1973, El Teatro Campesino produced a play called *La Frontera*, which can today be viewed in Jesse Treviño's unique documentary *Somos Uno*. The play depicts the drama of an unnamed Mexican campesino who must cross the border into the U.S. to find a better life. What he finds, however, is corruption at the borderline, where he has to bribe both Mexican and U.S. agents. He immediately enters a desperate cycle of exploitation at the hands of the coyotes (people who help immigrants across for a fee) and the farmowners. When the campesino attempts to return to México, his boss won't allow him. He's finally drafted to Vietnam where he dies in battle. The play, in true spirit of the early Teatro Campesino "actos," is full of parody, stylized acting, and is narrated in the form of a traditional corrido, thus acknowledging the popular roots of the intended audience.

Chicano productions such as these, while addressing the border as a locus of violence, were mainly concerned with the immigrants' plight beyond the borderline. A decade later, the border itself became a central issue for a host of very talented artists from both sides of the dividing line. Many were Chicano, but it is important to note that a great number were also Mexican and Anglo-American, signalling a new concern with cross-border and interethnic alliances.

Conceptual Art at the Border

One of the first groups to emerge was the San Diego-based Border Arts Workshop/Taller de Arte Fronterizo (BAW/TAF), founded in 1984 by a binational group of artists, activists, journalists and scholars. The founding members were David Avalos, Sara-Jo Berman, Víctor Ochoa, Isaac Artenstein, Guillermo Gómez-Peña, Michael Schnorr and Jude Ederhart, many of them linked to San Diego's Centro Cultural de la Raza, a Chicano arts center founded in 1970. Although based in San Diego, many of

the group's projects were carried out in Tijuana, or at the borderline itself. From the beginning, the group established its interest in addressing "the social tensions the Mexican-American border creates, while asking us to imagine a world in which this international boundary has been erased." (quoted in Grynsztejn 25)

This double task --being critical while at the same time proposing a utopian borderless future-- was undertaken with the tools of conceptual art. This kind of art emerged within the Euro-American avant-garde of the sixties, and focuses on the intellectual process behind a work of art, rather than on the object's aesthetic qualities. Artists with political concerns have used conceptual art's techniques of parody and visual subversion to provoke the viewer into questioning the given state of affairs. In the case of Mexican and Chicano conceptual artists, their visual idioms have been informed by popular or *rascuache* (see Ybarra-Frausto) aesthetics. The playful juxtaposition of Mexican and American popular cultures (as in *Cantinflas vs. Mickey Mouse*) is a way of addressing the coexistence of these realities on both sides of the border. These are themes common in the work of Enrique Chagoya, Guillermo Gómez-Peña and Rubén Ortiz-Torres, all California-based artists born and raised in México City. As the cliché goes, culture knows no borders. However, what these artists do is to challenge the pretenses of nationalist xenophobia that would guard a society against pollution from things "foreign."

The Border Arts Workshop/Taller de Arte Fronterizo pioneered tackling the political tensions of the borderlands, at a time when the region was gaining increased attention from the media due to the NAFTA debates. The contradiction of the border opening to the free flow of capital but simultaneously closing to the flow of immigrants provided the opportunity to address other long-existing conflicts within the region. Thus, the BAW/TAF set out to "reconceptualize social relations through the application of extraordinary art practices" (Avalos 67).

These "extraordinary" artworks were everything from installations that made viewers interact with objects and artificial environments, to site-specific performance art. Between 1985 and 1988, the group worked on a series of four installations called "Border Realities" that were based on the mythical labyrinth. As the Greek legend goes, at the heart of the labyrinth lives the Minotaur, a hybrid half-human/half-bull, that in this context symbolizes the menacing otherness of the immigrant. The installation "La Casa de Cambios/The Money Exchange," for example, was assembled as a labyrinth into which the audience would enter to encounter several "conceptual environments" such as the customs office, the passport bureau, and the "mexican curios" shop. The images made an ironic juxtaposition of immigration policies with the tourist industry.

The BAW/TAF continues operating today with its combination of art and activism, although its members have changed over the years. Gómez-Peña, arguably the most famous co-founder, went on tour to exploit his "Border Brujo" character, and thereafter wrote and performed around his utopian/apocalyptic "New World Border" (for a critique see Fox 119-130). Several of the women members such as Emily Hicks went on to form

a feminist border group called Las Comadres.

In a 1997 interview, co-founder and current BAW/TAF member Michael Schnorr told me that today "art as a pretext for social and community action is stronger than ever." The group has recently been engaged in a collaborative project called "No Human is Illegal" with the San Quintín community near Tijuana, an area largely settled by immigrant Mixtecs from Oaxaca.

Also during the mid-eighties, Tijuana saw the appearance of several artists such as Carmela Castrejón, Jaime Zamudio, Benjamín Serrano, Hugo Sánchez and Gerardo Navarro. The modernist Tijuana Cultural Center was inaugurated in 1985, and independent centers such as El Nopal Centenario and Asociación Cultural Río Rita became gathering points for young experimental artists.

Most of these artists have performed at the border fence itself, or at the customs offices. When a 13-mile long steel fence was built in 1991, Carmela Castrejón hung on it a long row of blood-stained garments. Given that it was the year of the Gulf War, the artist sought to represent "the dead in the Middle East, as well as those over here, victims of another type of slow war, silent and without any truce." (Eraña 96) Artists and activists at the time called attention to the fact that this fence was being built with leftover materials from the Gulf War, which in itself seemed a powerful metaphor for the U.S. policy of militarizing the border.

Borderlands 1994: NAFTA, Zapatistas and Goddesses

1994 was a particularly explosive year. On January 1, the Zapatista uprising was strategically timed to coincide with the implementation of NAFTA. That electoral year in México was followed in March by the tragic assassination of the PRI's presidential candidate Luis Donaldo Colosio during a campaign trip to Tijuana, and two months later by the assassination of the PRI's Secretary General in México City. Meanwhile, xenophobic sentiments were rekindled in California by Pete Wilson's Proposition 187.

All these events informed the artistic production around the Tijuana/San Diego borderzone, and cultural/political activity reached an intensity unmatched before or since. Perhaps the most important project to be carried out, in terms of visibility, scope and influence, was the inSITE '94 exhibition during September-October. The exhibition was made up mainly of installation pieces shown in galleries and public spaces of San Diego and Tijuana. Installation art uses a mixed media of objects, sometimes video, and ad hoc environments, usually providing a three-dimensional and interactive experience to the viewers. The title "InSITE" is a play on words that refers to the site-specific nature of the installations, as well to their being openly displayed (in sight). The binational project, which had its first exhibition in 1991 and a more recent one in 1997, brings together artists from México, the U.S. and Europe. Over 80 artists participated, most of them Mexican and Latino.

Two of the more interesting installations were those by Mexican artists Silvia Gruner and Helen Escobedo. Gruner created an evocative piece titled "A la mitad del camino/The Middle of the Road." The installation is made up of a series of replicas of the Aztec goddess of fertility Tlazoltéotl resting on a small wooden stool. The pieces are all attached to the border fence at a favorite crossing point for immigrants. The goddess is depicted on her haunches, her face contorted in pain at the moment of giving birth. She symbolically gestures to the pain of departure for immigrants, and the hope of a new life.

Escobedo's piece, titled *Marea Nocturna*, consists of three boats made from wire and resting on a Tijuana beach right next to the border fence that, as of 1991, extends into the ocean. The boats evoke the three ships Columbus used in his voyage to the New World. Their aggressive mission is highlighted by three catapults that emerge out of each, with coconuts as absurd missiles poised to strike Fortress U.S.A. Placed on a sand promontory, the boats appear to have run aground and been abandoned by their crew. However, they somehow maintain a proud and confrontational stance before the steel fence. Third world art and technology here stages a symbolic challenge to the militarized border.

1994 also saw the production of two important films focused on border issues. One was the feature-length Mexican-Canadian coproduction *El jardín del Edén* (The Garden of Eden), directed by María Novaro. The film is moderately successful in portraying the lives of several characters' search for identity and livelihood on the other side of the fence; some to the U.S., others to México. The three main characters are women (Mexican, Chicana and American), allowing a rarely acknowledged female point of view within border-crossing narrative.

The other film is an experimental documentary called *Fronterilandia* (Frontierland), coproduced by Rubén Ortiz Torres and Jesse Lerner. The uneven film shifts from interviews, sequences that argue the disappearance of cultural borders, to conceptual scenes featuring performance artists Guillermo Gómez-Peña, Roberto Sifuentes and Hugo Sánchez. This latter artist was arrested by Mexican police during the filming of one of his performances in front of a public monument in Tijuana. He was wearing a charro hat over a mask similar to the ones used by the Zapatistas of Chiapas. He also wore a Mexican flag over his shoulders, used as an excuse by the police to accuse him of "desecrating the national symbols." Ironically, since Sánchez was found to have an American passport (as happens with many Tijuana residents), he was threatened with deportation to the U.S.! (see Gómez-Peña for a fuller account)

A younger generation of conceptual artists is represented by Sergio de la Torre, Domingo Nuño and Julio Morales. The three began their careers in Tijuana/San Diego, and later moved to the Bay Area where they joined up as The Tricksters. Their work has addressed the intersections of colonialism and tourism in the borderlands.

Conceptual art staged in politically charged areas is subject to controversy and

sometimes even violence. The artists mentioned above seek to draw attention to the issues that concern them, and deliberately challenge the viewer. In a way, this is what makes border art a participatory, collective endeavor, since it closely engages a given political geography, as well as those who live in it.

Click on the following links to go to web sites on the work of some of the artists and projects described above.

Centro Cultural de la Raza

<http://www.sddt.com/features/balboapark/museums/centro.html>

Helen Escobedo

<http://www.arts-history.mx/artecon/helen/helen.html>

Guillermo Gómez-Peña

<http://www.telefonica.es/fat/egomez.html>

This site contains the artist's biographical sketch, and his essays "The Virtual Barrio" and "The Other Frontier."

InSITE 97

<http://www.insite97.org/>

BAW/TAF Artist Víctor Ochoa

<http://www.chicanopark.org/fuerza/ochoa/bawtaf.htm>

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The Internet as a Transboundary Information Resource by Julie Schneider

Julie Schneider is the border information manager of the U.S.-Mexico Borderlands Program at the Interhemispheric Resource Center (IRC) in Silver City, New Mexico. In this article, she examines the uses on Internet in Latin America and at the U.S.-Mexico border, and suggests ways in which grassroots activists can use this unprecedented tool for networking, reseach and education.

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The U.S.-Mexico border, the physical juncture of North and South, is a dynamic and complex region where the social processes of economic integration are clearly evident. Examining the status and needs of the people and the environment on the border is illuminating because it is here, on the line between "developed" and "developing," where the structural inequities and environmental challenges of this era of corporate-driven globalization are becoming increasingly apparent.

All of us are members of interrelated communities. People must have access to communities, networks, and information at all levels in order to effectively participate in societal or global decision-making. As will be discussed in this article, activists at the U.S.-Mexico border region are discovering ways of using the Internet as an essential organizing tool. They know that the information needed to make decisions should have no boundaries or barriers.

Is the Internet "Free"?

While the Internet was first developed for military and academic institutions, it was soon taken up by grassroots organizations. Even the U.S. government fathomed its importance, as shown in vice president Al Gore's description of the web's "brave new world" at an International Telecommunications Union meeting in 1994:

The Global Information Infrastructure would be a planetary information network that transmits messages and images with the speed of light from the largest city to the smallest village on the continent. These highways or, more accurately, networks of distributed intelligence will allow us to share information, to connect, and to communicate as a global community. From these connections we will derive robust and sustainable economic progress, strong democracies, better solutions to global and local environmental challenges, improved health care, and ultimately a greater sense of shared stewardship of our small planet. The Global Information Infrastructure will help educate our children and allow us to exchange ideas within a community and among nations. It will be a means by which families and friends will transcend the barriers of time and distance.

The picture he portrays is a utopian dream of unlicensed, unregulated, uncensored, and free exchange of information on a global level. His remarks, by the way, coincided with the implementation of the North American Free Trade Agreement.

Over the last five years since this speech was given, we have seen an exponential growth of the Internet that is unparalleled in communication development. We have seen both developed and developing countries allocate the money and resources needed to create the telecommunications lines and hardware technologies that form the infrastructure backbone. We have seen governments, universities, libraries, and schools become connected to the Internet the world over. We have seen businesses take their commercial enterprises online offering product information, advertising, catalogs of

products, and Internet shopping. And we have seen NGOs, community-based groups, grassroots organizations, and individuals embrace the Internet as a networking, informational, and communications tool to influence economic, political, cultural, environmental, and social change.

However, the Internet is not the unlicensed, unregulated, uncensored, and free communications medium that had been envisioned. Internet Service Providers are licensed and the leased lines, fibers, satellites, routers, and hubs they use are tightly controlled by major commercial enterprises. It is an expensive venture to provide Internet service. High costs with uncertain returns have claimed many companies that could not compete in this new marketplace by providing the value-added services that most Internet users demand. Costs are decreasing over time as more and more of the infrastructure is developed and put into place, but additional money will be needed in the future as old technologies need to be replaced.

There have been many attempts (and some successes) to regulate and censor information found on the Internet. Not only have violent and pornographic sites become a target for censorship efforts but many far left-wing and far right-wing groups have experienced the pressure to conform to the "standards of the status quo." The Internet was first conceived in the United States and the vast majority of the initial growth was in the U.S. also. This has had a tremendous impact on the way in which the Internet developed. Most of the sites on the World Wide Web are in English and most conform to western standards and culture. Not all countries subscribe to the same norms, and conflicts result from global access to an unrestricted Internet content.

Probably one of the biggest and most publicized hypes of the Internet is as a "free" information resource. But a no-cost telecommunication network that would be available worldwide has failed to materialize. In fact, the expense of having Internet access in many of the developing countries is quite high and nearly inaccessible to much of their population. These countries lack the communication infrastructure needed to support nationwide access and considerable financial investment is needed to first implement the necessary hardware. In addition, effective use of the Internet requires a computer, a modem, an Internet Service Provider, and a phone line. Many people in developing countries lack the resources needed to purchase these items. In some cases, even when the money is available, it can take months to have a phone line installed. While costs are diminishing and while there have been initiatives to provide public use of the Internet in schools, libraries, and universities; the Internet is far from being a "free" information resource.

The Emergence of Internet in Latin America

Latin America has seen a tremendous growth in the Internet in the last few years. In fact, statistics show that Latin America has experienced the fastest Internet growth of any world region. Part of that growth is due to the popularity of the World Wide Web.

The web offers flexibility and a user-friendly interface that provides access to multiple information formats. Probably the most significant reason for the Internet growth has been the expansion of Internet Service Providers into the Latin American market. Companies that have been major players in the Internet market in the United States, like America Online and Yahoo, have begun to expand their markets into Latin America. Yahoo has launched its Yahoo en Español website and America Online has created a partnership with a telecommunications company in Venezuela to provide Internet access to countries in Latin America. Interest in this particular market has spawned new company start-ups, such as Star Media also. They see Latin America as the biggest untapped market for providing access and e-commerce opportunities. With millions in seed money available to them, they now have over 220 employees and boast impressive gains in sites hosted and numbers of registered users.

However, there are still impediments to Latin America embracing everything that the Internet has to provide. In addition to the lack of a significant telecommunication infrastructure, Latin America also faces an Internet that is still primarily in English. It is the dominant language of the Internet and many may question whether important material is even available in other languages. While the government, universities, and organizations are working to maintain information-rich sites on the web, much work needs to be done. Latin American businesses are beginning to post online catalogs to the web and are narrowing their focus to a local market. Search engines have been developed that primarily dedicate themselves to providing information on websites of Mexican origin. It has been theorized that as more of the world becomes connected and the culture of the Internet shifts away from a Western focus, there will be a greater interest in developing countries to utilize the Internet to its fullest potential.

Internet at the Border

The U.S.-Mexico border region has an important presence on the World Wide Web that has developed significantly over the last two to three years. Because of the conflict over ratifying the North American Free Trade Agreement, many grassroots organizations were created that addressed concerns of the long-term effects of the Agreement on the border region. These organizations were effective in focusing international attention on the area and the negative impact that NAFTA could have. They utilized many of the communication tools of the Internet to get the message out to a worldwide audience and found a global population that was sympathetic. The Internet has grown to become a powerful communication and informational tool for activists all over the world. The speed with which information can be disseminated and the immediacy and volume of response can be very gratifying for an isolated group.

How do organizations use the Internet most effectively? This networked environment can be used to build awareness, to facilitate training, to raise funds, to manage and disseminate information, to communicate, to share ideas, to interact with other groups and organizations, to publicize and advertise, to collaborate, to develop partnerships, to

participate, and to network.

Non-governmental organizations (NGOs) and grassroots groups have used the Internet extensively to locate, to acquire, and to disseminate information. Many governments have put a significant amount of useful information on the web. Libraries have played an important role by providing access to online catalogs, to full-text documents, and to bibliographic databases. Web-based databases have been created, maintained, and updated dynamically over the Internet. Some individual librarians have taken it upon themselves to research the web extensively and provide links to many of the most valuable pages. These sets of links are referred to as webliographies and there are some excellent examples of sites that provide hundreds of links to U.S.-Mexico border related sites.

Molly Molloy at New Mexico State University has put together an impressive set of web links on Latin America and on the border region specifically (<http://lib.nmsu.edu/subject/bord/laguia>).

The University of Texas at Austin has expended a considerable amount of time and effort to put together one of the most extensive webliographies created on Latin America and the U.S.-Mexico border region <http://www.lanic.utexas.edu/>.

Border Ecoweb at San Diego State University has begun an excellent site for locating information about the environment of the border region <http://www.borderecoweb.sdsu.edu/>.

The Interhemispheric Resource Center's Information for Citizen Transboundary Action, or INCITRA, borderlands program, has also begun putting together hundreds of links to valuable information on the U.S.-Mexico border region, with an emphasis of border environmental issues <http://www.irc-online.org/incitra>.

Non-governmental organizations and community-based groups that have a web presence are also generally regular Internet users. There are literally hundreds of sites that devote at least a portion of their website to U.S.-Mexico border issues. A small sample of these include: Academia Mexicana de Derechos Humanos (<http://www.unam.mx/amdh/index.html>); Arizona Toxics (<http://www.primenet.com/~aztoxic>); Centro de Estudios Fronerizos y de Promoción de los Derechos Humanos (<http://www.giga.com/~cefprodh>); Environmental Defense Fund (<http://www.edf.org>); Río Grande/Río Bravo Basin Coalition (<http://www.utep.edu/rioweb>); Udall Center for Studies in Public Policy (http://vpr2.admin.arizona.edu/udall_center); and hundreds more. There are also many groups and organizations that do not have a website but do use the Internet for information, communication, and networking (see borderlands resource list). Many groups pool resources to have a single computer for many individuals, or even multiple groups, in order to gain access to this worldwide information resource.

Internet for Grassroots Organizing

The World Wide Web is slowly replacing libraries as primary locations for information. Check the web if you are looking for government documents, journal articles, legislative reports, individual and organizational analysis of an issue, census figures, statistical databases and compilations, working papers, online discussions of issues, photographs, videos, and much more.

NGOs, community-based groups, and grassroots organizations also use the Internet extensively for networking. It is in networking that NGOs have made the most effective use of the Internet for advocacy, awareness building, consultancy, education and sensitization, identifying resources, impact analysis, knowledge creation, mutual support, news & events information, program and project support, research, and training courses. This utilization is particularly important in developing countries where standard forms of telecommunication media, including television, radio, telephone, and newspapers may be disproportionately allocated and utilized. It is through the Internet that NGOs are provided with a communication tool that works quickly and globally to get messages out.

Another important way that NGOs are using the Internet is to collaborate with other organizations and grassroots groups and to develop partnerships. In the past, many NGOs have had to work in a vacuum or take a very proactive approach to finding other individuals and groups working on common issues and towards common goals. The Internet made it possible to develop networks of cooperative efforts among like-minded organizations to broaden their capabilities for analysis, activism, and action. These networks are challenging the local, regional, national, and global status quo to reexamine its relationship to its constituencies and its impact on the earth. Problems that were analyzed as local issues are being reexamined in the global arena of the Internet as problems and issues that have taken on worldwide importance.

The final way that NGOs, community-based groups, and grassroots organizations are embracing the Internet is through communication. Multiple online technologies have allowed NGOs to communicate with their members and with other organizations sharing similar activities. Through online questions-and-answer forums, electronic mail, and mailing lists, NGOs alert members to breaking news stories, elicit sympathetic participation, garner support, mobilize people, recruit new members, discuss and analyze important issues, and participate in one-on-one communication between existing organizational members.

The following are some questions to think about when planning to use the Internet as a transboundary resource tool: How can we best utilize this new communication tool? Should we use it as a complement to our current communication methods or should it be a substitute? How can we add value to the information that is currently on the World Wide Web? How do we evaluate what is useful information and what has been posted

by an uninformed advocate for change? Should we even be concentrating our efforts on a medium that is accessible by such a small percentage of the world's population? By endorsing and using the Internet exclusively for providing information, are we actually widening the gap between the information have and have-nots? What can we do to facilitate access to the Internet on the U.S.-Mexico border? How do we provide the training that people need to utilize the Internet most effectively? Is the Internet a crutch that is truly minimizing human interactions or is it a new tool for reaching out to isolated populations? How will the Internet continue to be used as an activist tool in the future? Does the Internet, as an information and communication technology, actually profit those who need it least, while ignoring those who need it most?

The Internet allows us to examine critical border issues such as immigration, labor and environment in greater detail. It helps us collaborate with other organizations and question our role in shaping the future of the area. The Internet is an extremely valuable resource tool for communication, information, and networking and, because of it, we are just beginning to view our world as a much smaller, interrelated community.

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Copyright 1999 -- ISLA
<http://isla.igc.org/Features/Border/mex8.html>
14 captures
27 Nov 2002 - 27 Aug 2008
Aug SEP Oct
07
2003 2004 2005

[About this capture](#)

Resources and Contacts for Border Activism

Compiled by ISLA Information Services Latin America.
Send us information of other organizations you know about to isla@datacenter.org

Cross-Border Grassroots Organizing

Borderlinks

BorderLinks is an experiential education program whose mission is to build relationships and understanding between North and Latin Americans, encourage a shared analysis of the implications of the global economy, and capacitate leaders on both sides of the border who work together to foster healthy communities locally and internationally.

710 E. Speedway, Tucson, AZ, 85719

Tel. (520) 628-8263, fax (520) 740-0242

e-mail: borderlinks@igc.apc.org

website: <http://www.igc.org/borderlinks>

Main Contacts: Rick Ufford-Chase and Elizabeth Ohmann, OSF

Puentes en Amistad (Friendship Bridges)

Rt. 1 Box 666, Somerton, AZ, 85350, tel. (520) 627-4280

Environment

Border Ecology Project

P.O. Drawer CP, Bisbee, AZ, 85603,

(520) 432-7456, fax (520) 626-7248, e-mail: bep@primenet.com

Commission for Environmental Cooperation

393, rue St. Jacques Ouest, Bureau 200, Montreal Canada.

Tel. (514)350-4314, e-mail: ccastell@ccemtl.org.

Web-site: <http://www.cec.org>.

Educacion y Cultura Ecológica (Eco-Sol)

José Luis Morales Carmona, Rio Colorado #836, Col. Revolucion,

C.P. 22400 Tijuana, B.C. México.

Tel. (66) 86 36 87. E-mail: ecosol@telnor.net

Enlace Ecológico

Gildardo Acosta, 633-8-1981, Calle 4 Ave. 20, no. 1999,

Agua Prieta, Sonora, México.

Environmental Education Exchange

110 East Pennington Street, Suite 104A, P.O. Box 2630, Tucson, AZ 85702.

Tel. (520) 670-1442, web-site: <http://www.eeexchange.org>

Environmental Health Coalition
1717 Kettner Blvd. Suite 100, San Diego, CA 92101.
Tel. (619) 235-0281, web-site: <http://www.environmentalhealth.org>

Environmental Support Center
4420 Connecticut Ave. NW, Suite 2, Washington DC 20008-2301.
Tel. (202) 966-9834

Fundación Ensenada para Proteger al Ambiente (FEMA)
Calle Playa Alta No. 249, Ensenada, B.C., 22860, México,
Tel. (61) 74 51 49, e-mail: lizarra@cicese.mx

Grupo Ecologista Gaviotas
President Rodolfo Anguiano, Av. Del Pacífico 1115,
Tijuana B.C., 22200, México,
Tel. (66)80-6925

Movimiento Ecologista Mexicano en Baja California
4492 Camino de la Plaza #905, San Ysidro, CA 92173

Proyecto Fronterizo de Educación Ambiental,
Paseo Estrella del mar 1025-2A, Secc. Coronado, Playas,
Tijuana B.C. 22200, México.
Tel. (66) 30-05-90,
e-mail: pfea@mail.tij.cetys.mx

Proyecto 3000
Trinidad Acevedo Paredes, President. C.J. González Ortega No. 4311,
Col. Granjas, Chihuahua, Chihuahua, C.P. 31160., México.
Tel. 21-59-24.

Red de Acción sobre Plaguicidas y Alternativas en México (RAPAM)
Apartado postal 395, C.O. 56101, Texcoco, Edo de México, México.
Tel. 01(595) 4 77 44, e-mail: rapam@mpsnet.com.mx

Red Fronteriza de Salud y Ambiente, A.C.
(Border Health and Environment Network)
E. Beraud No. 6-A por Campodómico,
Col. Centenario, C.P. 83000, Hermosillo, Sonora, México.
Tel. (62) 13-45-55, 12-69-20, e-mail: lared@rtn.uson.mx.
web site: www.laneta.apc.org/incitra/

Río Grande/Río Bravo Basin Coalition,
c/o Environmental Resource Management,
P.O. BOX 645, Burges Hall, Room 315, El Paso, TX 79968.

Tel. (915) 747-5720, e-mail: bmetcalf@utep.edu

Migrant Workers & Environmental Issues

Campesinos Sin Fronteras

P.O. Box 2693, Somerton, AZ 85350. Phone: (520)627-4280.

Frente Indígena Oaxaqueño Binacional (FIOB)

Rufino Domínguez, Vice Coordinator General, e-mail: fiob@igc.org

P.O BOX 106 Fresno, CA 93707-0106

Tel. (559) 499-1178 FAX: (559) 499-1178*51 E-mail: fiob@igc.apc.org.

FIOB/Oaxaca, Arturo Pimentel, Cuauhtemoc s/n (esq. carret. Juxtña-Putla)

Santiago Juxtlahuaca, Oaxaca CP 69700.

Tel/fax: (955) 404-30 e-mail: fiob@laneta.apc.org.

FIOB/Frontera, Sergio Mendez Palma,

603 Seagaze Dr., P.O. Box 408, Oceanside CA 92054,

Tel/Fax: 011-52-66-83-31-98 (Tijuana)

Northern California Coalition for Immigrant Rights

San Francisco, CA. Tel. (415) 243-8215

Maquiladoras (including Women and Labor Rights)

Casa de la Mujer/Grupo Factor X

Carmen Valadez, Coordinator of the labor and gender defense program.

Junípero Serra No. 14364, Int. 1, Fracc. Reynoso, Tijuana, BC C.P. 22460.

Tel/Fax 22-42-17, e-mail: factorx@mall.tij.cetys.mx

Coalition for Justice in the Maquiladoras

Martha Ojeda, Executive Director. 530 Bandera Road, San Antonio, TX 78228.

Tel. (210) 732-8957, fax (210) 732-8324, e-mail: cjm@igc.apc.org

Support Committee for Maquiladora Workers

Contact: Mary Tong. 3909 Centre Street, Suite 210, San Diego, CA 92103.

Tel. (619) 542-8026

Yeuni

Address: Ave. Batopilas 2336, Col. Cacho, 22150 Tijuana, B.C. México;

or P.O. Box 432122, San Ysidro, CA, 92143-2122

Tel. (011-526) 684-9069 and 684-1443.

e-mail: yeuni@telnor.net, Web-site: <http://www.yeuni.org.mx>.

Native American Rights

Indigenous Council of Chihuahua

C. 79 No. 1214 Ranchería Juárez Chihuahua, Chihuahua, 31090, tel. 355351;
or c/o Susan Smith, 18 Sunset Trail, Silver city, NM, 88061

International Sonoran Desert Alliance

201 Esperanza, P.O. Box 687, Ajo, AZ 85321. Tel: (520)387-6823,
e-mail: AlianzaSon@aol.com.

Tohono O'Odham Nation, Cultural Affairs Dept.

Contact: Joe Joaquin, P.O. Box 837, Sells, AZ 85634.

Tribu Yaqui

Nainari #18, Vicam, Sonora, 85510. Tel. (01-643) 80-320, fax 12 26 12

Sustainable Development

Sustainable Futures

Opeongo Line, R.R. #2, Eganville, Ontario, Canada K0J 1T0.
Tel. (613) 754-2559, e-mail: imurray@renc.igs.net

Academic Research

Center for US-Mexican Studies, UCSD

9342 Goyette Place, Santee, CA, 92071
Tel. (619) 561-2278, fax (619) 594-7302

El Colegio de la Frontera Norte

Paseo Estrella del Mar 924, Playas de Tijuana, México, 22200.
Tel. 30-92-81

Art and Activism

Border Arts Workshop/Taller de Arte Fronterizo, at San Diego.

Contact: Michael Schnorr. tel. (619) 575-6987, e-mail: mschnorr@clubi.net

General Information

InfoMexus

Plutarco Elías Calles #744 Nte., Col. Progresista C.P. 32310,

Cd. Juárez, Chihuahua, México.
Tel. (16) 11 05 77, e-mail: infomexus@infoInk.net.

Interhemispheric Resource Center (Borderlands Project)

P.O. Box 2178, Silver City, NM 88062. Tel: (505) 388-0208,
fax (505) 388-0619, e-mail: irc1@zianet.com
Borderlines and BIOS (Border Information and Outreach Service) are the two main components of the IRC's Border Project. Borderlines is their primary publication, consisting of a monthly print edition focusing on one specific border topic. BIOS's mission is to function as a clearinghouse of information and resources related to sustainable development issues in the U.S.-Mexico border region. Sites are in English and Spanish.
Borderlines on-line: <http://www.zianet.com/irc1/bordline>
BIOS on-line: <http://www.irc-online.org/bios/>

ISLA - Information Services Latin America
DataCenter, 1904 Franklin St. Suite 900, Oakland, CA 94612.
Tel. (510) 835-4692 x 306, e-mail: isla@datacenter.org.

LaNeta
Alberto Zamora 126, C.P. 04100, Coyoacán, México, D.F. Tel. 5-541-2980,
e-mail: soporte@laneta.apc.org. Web-site: <http://www.laneta.apc.org>.

Resource Center of the Americas
317 17th Ave. SE Minneapolis, MN 55414-2077. Tel. (612) 627-9445,
fax (612) 627-9450, e-mail: info@americas.org, Web-site: www.americas.org

Strategic Research

Impact Research
Provides information for use in campaigns, education and policy-making. Works with several environmental justice and labor groups at the border.
DataCenter, 1904 Franklin St. Suite 900, Oakland CA 94612.
Tel. (510)835-4692 x 313, e-mail: impact@datacenter.org

Tours

Global Exchange, Exploring California Border Program
2017 Mission St., Rm. 303, San Francisco, CA 94110.
Tel. (415) 255-7296 x 228, Fax: (415) 255.7498,
e-mail: gx-info@globalexchange.org.

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Alphabetical list
A list of Migration Research Institutes in Europe

A TA TURQUIE

AAR - Artists Against Racism

AASC - Asian American Studies Center

Academic Jewish Studies Internet Directory

ADRI - Agence pour le Développement des Relations Interculturelles

Advanced Border Management Concepts

AES - American Ethnic Studies

african diaspora

Afro News

AI - Amnesty International

AIFORUM - American Immigration Forum

AILA - American Immigration Lawyers Association

AIR - American Immigration Report

AJHS - the American Jewish Historical Society

AM - Asian Migrant

America. Immigration to USA. Find a job. DV-2002

American Immigration Law Office of Sean Olender

American Immigration Resources on the Internet

AMN - Asian Migration News

Anthro.Net Research Engine

Anthropology Resources on the Internet

Anthropology WWW VL

APM - Associazione per i Popoli Minacciati

apm-gfbv - associazione per i popoli minacciati

APMJ - Asian and Pacific Migration Journal

APMRN - Asia-Pacific Migration Research Network

AR - Annual Review Sociology Online

Arbeiterwohlfahrt in der Ortenau

ARiC

ARS - the Annual Review of Sociology

ARS - the Annual Review of Sociology

ASEDA - the Aboriginal Studies Electronic Data Archive

ASEN - The Association for the Study of Ethnicity and Nationalism

Asia 2000 CD-ROM Publications

Asian Studies WWW Virtual Library

ASN - the Association for the Study of Nationalities (Ex-USSR and Eastern Europe), Inc.

Assistance to new settlers in Western Australia

ATMHN - the Australian Transcultural Mental Health Network

Australian Visas and Immigration Services

Austrian Ethnic Groups

Balch Institute for Ethnic Studies

Beginning Library Research on Ethnic Identity in the United States

British Journal of Social Psychology

British Journal of Sociology of Education

BRMRS - Migration & Refugee Services

C-PSYCH - Subject: Cross-cultural psychology discussion list

CANADA VISA.COM - Canadian immigration-citizenship & residency assistance

CAPSTRANS - Centre for Asia Pacific Social Transformation Studies

CARECEN-N.Y. - Central American Refugee Center

Carfax journals

Caribbean Research Center (CUNY)

Carpathian German Homepage

Carrie, full-text library

Caucasian Regional Studies

CCMA - Canadian Centre on Minority Affairs

CCR - Canadian Council for Refugees

CCR - Cross-Cultural Research

CDAIC Centre for Documentation and Intercultural Activities

CDMH - Centre de Documentation sur les Migrations Humaines

CEAA - Centro de Estudos Afro-Asiáticos

CEETUM - Centre d' Études Ethniques de l' Université de Montréal

CEIFO - Centre for Research in International Migration and Ethnic Relations

CEMRI - Centre for the Study of Migration and Intercultural Relations

Center for Multicultural and Gender Studies

Center for Multilingual, Multicultural Research

Center for the Study of Race and Ethnicity

Centre for Multiethnic Research

CEO - Center for Equal Opportunity

CEREN - Centre for Research on Ethnic Relations and Nationalism

CERIS, Joint Centre of Excellence for Research on Immigration and Settlement

CG - Civitas Georgica

CIAL - Center for International and European Law on Immigration and Asylum

CIEMEN - Centre Internacional Escarré per a les Minories Etniques I Nacionals

CIEMI - Centre d'Information et d'Etudes sur les Migrations Internationales

CIESIN - Consortium for International Earth Science Information Network

CIMS - the Centre for Immigration and Multicultural Studies

CIR - Center for Immigration Research

CIS - Center for Immigration Studies

CISNEWS - Announcements on Immigration Policy

Citizenship and Multiculturalism Division

Citizenship, Democracy and Ethnocultural Diversity

Civic Assistance: The Committee for Helping Refugees and Forced Migrants

CMDS - the Centre for Migration and Development Studies

CMG: Conflict Management Group

CMR - Centre for Migration Law

CMS - Center for Migration Studies of New York, Inc.

CNER - Centre for New Ethnicities Research

College of Ethnic Studies

Committee on Campus Race Relations

Committee on Migration and Refugee Affairs

COSPE - ME TOO

CRE - Commission for Racial Equality

CRER - Centre for Research in Race and Ethnic Relations

CRIEC - Centre de recherche sur l'immigration, l'ethnicité et la citoyenneté

CRIP - The Center for Research on Immigration Policy

CRIS-MER Current Research Information System on Migration and Ethnic Relations

Cross-Cultural Psychology Bulletin

Crosspoint Anti Racism

CRS - Centre for Refugee Studies

CRS Centre for Refugee Studies

CSER - Centro Studi Emigrazione Roma

CSER - Centro Studi Emigrazione Roma

CSS - Center for Strategic Studies

CSS SURVEY

CWIS - Centre for World Indigenous Studies

D.I.R

Data Archives World Wide

December 18 - December 18: Online Network for the Promotion and Protection of the Rights of Migrant Workers

DEI - Daalo Enterprises International

Demography & Population Studies WWWVL

Department of Immigration and Ethnic Affairs

Department of Sociology at Leicester University

Descendants of early australian settlers

DHS - Demographic and Health Surveys Program

Diaspora

DIMA - Immigration and Multicultural Affairs

Dipartimento di Sociologia

DRC - the Danish Refugee Council

EAP - Encyclopaedia Africana Project

EARN - EUROPEAN APPLIED RESEARCH NETWORK

ECERS - European Center for Ethnic, Regional and Sociological Studies

ECMI - European Centre for Minority Issues

Economics WWW Virtual Library

ECRE - European Council on Refugees and Exiles

EDC - The European Documentation Center of University of Catania

EFIL - European Federation for Intercultural Learning

EFMS - Europäisches Forum für Migrationsstudien / European Forum for Migration Studies

EIN - the Electronic Immigration Network

EIN - the Electronic Immigration Network ,

ekoas - ekoas international

Employment Discrimination Law Material

Employment Discrimination Resource Page

ENAR - European Network Against Racism

Ensemble - le Périodique de l'ASTI

ERaM - Ethnicity, Racism and the Media Programme

ERaM - Ethnicity, Racism and the Media

ERCOMER - the European Research Centre on Migration and Ethnic Relations

ERCOMER Running research projects

ERRC - European Roma Rights Center

ESRC - Economic and Social Research Council Data Archive

ESRC current programmes

ETH-NET - Ethnic Conflict

Ethnic & Intercultural Relations Baccalaureate Diploma Program

Ethnic and Pluralism Studies,

Ethnic Mosaic of the Quad Cities

Ethnic Studies at UC Berkeley

Ethnic Studies Department

Ethnic Studies Program

Ethnic Studies Research at USC

Ethnic World Survey

ETHNIC-L - ETHNICITY LIST

ETHNIC-L - ETHNICITY LIST

Ethnologie der Migration, kea 10

ethnopolitics - Mailbase Discussion List "Ethnopolitics"

ETRA - East Timor Relief Association

EUMC - The European Monitoring Centre on Racism and Xenophobia

EuMigLaw - European Migration Law Database

European Journal of Social Theory

European Master's Degree in Human Rights

European Network Integration of Refugees

Europäisches Migrations Zentrum / European Migration Centre

Eurostat

Eyes Of Glory

FAIR - The Federation For American Immigration Reform

FiSt - Forschungsstelle für interkulturelle Studien

FMR - Forced Migration Review

Footprints to the North

Forced Migration Monitor

Forced Migration Projects

FORCED-MIGRATION - Forced Migration discussion list

freevillage.org

FWDP - The Fourth World Documentation Project

Gender, Race, Class Reading Group

German American Corner - German Americian Corner

Global IDP Survey

Globe International Imc Inc

GRESH - Groupe de recherches socio-historiques Laboratoire de sciences sociales

Groupe Themis _ From Geneva to South Africa by solo kayak for Human Rights

Gypsy Boys Band

Gypsy Collections at the University of Liverpool

H-ETHNIC - H-NET Discussion Groep

H.Int - Hijra International

Haïti Info

HHRF - Hungarian Human Rights Foundation

History 404 - Immigration, Ethnicity, and the U.S. in the 20th Century

HRCR - Human & Constitutional Resources

HRREC - Human Rights Research and Education Centre

HRW - Human Rights Watch

HuayiNet - Chinese Overseas Databank

Humanist Center of Cultures

HW Immigration Services Australia

I CARE - Internet Centre Anti Racism Europe

IACCP - International Association for Cross-Cultural Psychology

ICCM - Expatria - ICCM

ICIS - International Centre for Intercultural Studies

ICMEC - the International Center for Migration, Ethnicity and Citizenship

ICS - Institute of Commonwealth Studies

IEMA - Instituto Euromediterraneo de Migraciones y Asilo

IGD-LEO - Institut Grand-Ducal, Section de Linguistique, Folklore et de Toponymie

IGNIS European Culture Centre

IHRC - Immigration History Research Center

IHRC News - Newsletter of the Immigration History Research Center

IJRL - International Journal of Refugee Law

ILO International Labour Organisation

IMER - International Migration and Ethnic Relations

IMER Norway/Bergen - International Migration and Ethnic Relations

IMES - Institute for Migration and Ethnic Studies

IMIN - Institut za Migracije i Narodnosti / Institute for Migration and Ethnic Studies

IMMENT LISTSERVER - ImmEnt Listserver on Immigrant & Ethnic Entrepreneurship

Immigrant Institute

Immigration and World Cities

Immigration Collection of the United States Department of Labor

Immigration Communiqué

Immigration Law Center on the Internet

Immigration to USA Green Card Lottery DV-2000

IMMIGREV - International Migration Review

In Motion Magazine

In Process: A Journal of African-American and African Diasporan Literature and Culture

INCORE Guide to Internet Sources on Conflict and Ethnicity in Russia

Indes reunionnaises

Indigenous Studies WWW Virtual Library

Information about migrating to or visiting Australia

inGeneas Canadian Genealogical Research and Searchable Databases

INRP - International Nikkei Research Project

INS - U.S. Immigration and Naturalization Service

Institute of Migration

Integration-Net

International Affairs WWW Virtual Library

International Issues

International Migration Policy Program

Internet Crossroads in the Social Sciences

IOM - International Organization for Migration

IOM/Portugal - International Organisation for Migration / Mission in Portugal

Iranian Refugees' Alliance, Inc.

IRDN - International Refugee Documentation Network (IRDN)

IRIS - Center for Immigration & Refugee Studies

Irish Centre for Migration Studies

Irish Diaspora Studies

IRSA - The Immigration and Refugee Services of America Network

ISSP - Institut de Sociologie de l'Université de Neuchâtel (Switzerland)

IWPR - Institute for War and Peace Reporting

J S Uppal, Australian Migration Agents

JCPD - The Japan Center for Preventive Diplomacy

JEMIE Journal on Ethnopolitics and Minority Issues in Europe

JEMS-Journal of Ethnic and Migration Studies

JEN - Japan Emergency NGO

Journal of Cross-Cultural Psychology

Journal of Population Economics

Journals of The British Psychological Society

JP - JUSTICIA Y PAZ - ESPAÑA / JUSTICE AND PEACE - SPAIN

JRS - Journal of Refugee Studies

JSRI - Julian Samora Research Institute

JSRI Migrant Labor Database

JTTN - The Jatibonicu Taino Tribal Nation

Kveeniland - The Land of the Kven People

KWMC - Kitchener-Waterloo Multicultural Centre

La Citta' Multietnica, Immigration and Minorities in Italy

Laboratorio de Estudios Interculturales (LdEI)

Law Office of Sheela Murthy U.S. Immigration & Nationality Law

Leiden University history of international migration site

Libweb - Library Servers via WWW

London School of Economics: Graduate Course Guides

Los Angeles Native American Indian Commission

Masters Programmes/ Sussex Centre for Migration Research

MC - the Multicultural Centre

MCPAVILION - the Multicultural Pavilion

MIGRANTE - Mission for Filipino Migrant Workers - Hong Kong

Migrants against HIV/AIDS / Migrants contre le sida/VIH

Migration Themes - A Journal for Migration and Ethnic Studies

MIGRINTER - Migrations, espaces et sociétés

Minorities at Risk Project

Minority Rights Database

Miss India Georgia: Documentary film

MJR&L - Michigan Journal of Race & Law

MN - Migration News

MOST - MOST - Management of Social Transformations programme (UNESCO)

MPG - The Migration Policy Group

MRG - Minority Rights Group

MRU - Migration Research Unit

MSc Diploma Ethnic Relations (The Sociology Department at Bristol)

MSc in Ethnicity and Identity (University of Bradford)

MSc Race and Ethnic Relations / Birkbeck College

MSRC - Mary Seacole Research Centre

MSS - the Multicultural Skyscraper

Multicultural Counseling and Therapy - Online Course

Multicultureel plein DDS Amsterdam,

Multicultureel plein DDS Amsterdam,

NativeTech - Native American Technology and Art.

NCHR - National Coalition for Haitian Rights

NIDI - Netherlands Interdisciplinary Demographic Institute

NIDI / The World Wide Web of Demography

NNIRR - National Network for Immigrant and Refugee Rights

Nosotras-Wir Frauen

NPU - National Population Unit, South Africa

NRC - Norwegian Refugee Council

NUL - National Urban League

NUM - The Norwegian Emigrant Museum and Research Center

NZIS - the New Zealand Immigration Service

OCA - Organization of Chinese Americans

OIM - La Organización Internacional Para las Migraciones

Online Public Access Catalogue - COPAC

OPR - the Office of Population Research

OPU - Organization for Aid to Refugees

OSCE High Commissioner on National Minorities

Parel - National Advisory Centre for Intercultural Learning Materials

Parish Patience Solicitors Immigration Law Section

Parliament of Australia Joint Standing Committee on Migration

PCERII, Prairie Centre of Excellence for Research on Immigration and Integration

PER - Project on Ethnic Relations

Personnel Advisory Services

photoinsight

Political Science WWW Virtual Library

POLSORAT - Polish Social Council

polylog - Forum for Intercultural Philosophizing

Polyphony - Newsletter of the Centre for Immigration and Multicultural Studies

Population Index on the Web

Populatique - Populations et Politique

Profile of Illegal Border Crossers

Program on Forced Migration and Health at Columbia University's Mailman School of

Public Health

PSC - Population Studies Centre Data Archive

Psychology WWW Virtual Libray

Public Health WWW VL

Push and Pull Factors of International Migration

Push and Pull Factors of International Migration

R.CADE - The Resource Centre for access to Data on Europe

Race and Ethnicity Resources

RACE-POL - Internet Discussion List for Race, Ethnicity and Politics

RCMVS - Regional Conference on Migration Virtual Secretariat

RCTSH - The Research Centre for Transcultural Studies in Health

REDS - Research group on Exclusion & Dominance Structures

Refuge!

REFUGEE NET - The EU Networks on Integration of Refugees

Refugees and Migration

REFWORLD on Internet

REI - Refugee Education Initiative

ReliefWeb

Relocation Italy

REMI - Revue Européenne des Migrations Internationales

REMISIS - Réseau d'Information sur les Migrations internationales et les Relations interethniques

REP - the Organized Section on Race, Ethnicity and Politics of ASPA

Repatriation Information Centre

RePEc Research Papers in Economics

Research Perspectives on Migration

RESI - the Race and Ethnic Studies Institute

REVS - An International E-Mail Network about Racial-Religious-EthnoNationalist Violence

RIIM - Research on Immigration and Integration in the Metropolis

RomNews Network

RPM - Research Perspectives on Migration

RPN - Refugee Participation Network

RRT - Refugee Review Tribunal

RRW - Romani Rights Web

RSC - Refugee Service Center

RSP - Refugee Studies Programme

RSQ - Refugee Survey Quarterly

Rural Migration News

Sadago Ogata: Refugees: A Multilateral Response to Humanitarian Crisis

SAMP - Southern African Migration Project

SCCR - Society for Cross-Cultural Research

Scottish Separatist Group

SELAPO - Center for Human Resources

SFM - Forum suisse pour l'étude des migrations / Swiss Forum for Migration Studies

Sin Fronteras Organizing Project

Sinai Bedouin Women

SMC - Scalabrini Migration Center

Social Sciences WWW Virtual Library

Sociology WWW Virtual Library

SOS MITMENSCH: human rights and anti - racism in austria

SOSIG Social Science Information Gateway

SPEAKING OUT: DISPLACED COLOMBIANS SILENT NO MORE (video)

Special Collections in the Library of Congress: Ethnic Groups and Culture

SSIRC - Swenson Swedish Immigration Research Center

Standards - An International Journal of Multicultural Studies

Statewatch database: the state and civil liberties in UK

Statistical Offices

STOA - Stichting Omroep Allochtonen

Studi interculturali

Suffrage Universel - Suffrage Universel - citoyenneté, démocratie, ethnicité, nationalité

The American Immigrant Wall of Honor

The Atlantic Monthly: Election Connection: Race

The Black History Museum

The Chinese Community in Canada: Past and Present

The Department of Politics and International Studies at Warwick

The Dutch Ministry of Internal Affairs

The Immigration Superhighway

The Land of the Kveeni People

The Library of the Refugee Studies Centre

The Maytree Foundation

The Metropolis International Project

The Patrín - Romani (Gypsy) Culture and History

The Peace and Security Integrated Internet Resource Guide

The Population Studies Center

The Portuguese of the West Indies

The Scottish Refugee Council website

The Swedish Immigrant Institute

The Swedish Ministry of the Interior

The Urban Institute

The Virtual Institute of Caribbean Studies

Transnational Communities Programme

U.S. Bureau of the Census

UCRPC - Center for the Study of Race, Politics and Culture

UK Immigration & Nationality Directorate

UMCP's Diversity Database

UNESCO - UNESCO United Nations Educational, Scientific and Cultural Organization

UNHCR - United Nations High Commissioner for Refugees

Unión Romani

UNITED for Intercultural Action

URMIS - Unité de Recherche Migrations et Société

[USA for UNHCR - US Association for UN High Commissioner for Refugees](#)

[USCIR - U.S. Commission on Immigration Reform](#)

[USCR, US Cmmittee for Refugees](#)

[USIP - the United States Institute of Peace](#)

[Venezuelan Legislation/ Leyes de Venezuela](#)

[VISA-FREE LIST](#)

[VSIRC - Vietnamese Studies Internet Resource Center](#)

[WADABAGEI. A Journal of the Caribbean and its Diaspora](#)

[Welcome to the U.S. Committee for Refugees photo gallery](#)

[William Monroe Trotter Institute](#)

[Wit over Zwart over Wit](#)

[World on the Move - ASA Newsletter of the Section on International Migration](#)

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Kerry Goes After Latinos

Democratic presidential candidate John Kerry courted Hispanic voters on Saturday, promising to be a US president "who knows where Latin America is." AFP
But Hispanics Say Candidates are Ignoring Their Issues Sun-Times

McCain Addresses Migrant Issues KPHO

Group Seeks to Reduce Latina Teen Pregnancies HeraldSun

Mass Remembers Fallen Border Crossers AR

Deadline Stirs Rush in Cuba Travel Miami Herald

Mexicans Stage March Against Violence AR

Montoya Aims to Bring Hispanic Culture to NHL
Mercury News

Cuba Frees Dissidents to Avoid Mishap Herald.com

Accord Reached in Civil Rights Case NYT

San Antonio is Nation's Eighth Largest City AP

Hispanics Have Put West 'Back in Play' in Election USA Today

Weekend Conference Seeks to Establish 'National Dialogue' on Hispanics and
Education Press Release

'Worst is Over' for Pitcher's Family Herald.com

17 Cuban Migrants Repatriated Herald.com

Report: Hispanics Strain to Finish College

Sánchez To Be Questioned Over Iraq Prison Scandal Washington Post

Hispanic Candidate Just a Dream Denver Post

San Francisco Considers Voting Rights for Non-Citizens Washington Times

Hispanic Republicans Surge in California Washington Times

Castro Warns Bush About Launching Attack AP

Non-Citizens Capture 30 Percent of Jobs

Group: Migrant Slashed Wrist to Stay Herald.com

Reagan:
What Will Be His Legacy?

Disconnect Between Latinos and Their Leaders?
What do YOU think?

Marriage Amendment: Good or Bad Idea?

See all previous editor's discussions.

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Arizona Drive for Voters Targets Latinos AR

Ad Age Publishes Latino Market 'Fact Pack' AdAge.com

Calif. Latino Groups: Stop Deporting Illegal Immigrants PSN

Illegal Juror Imperils Verdict Washington Times

Fox: Mexican Americans Are Part of One Nation

Muñoz: The Pledge Still in Danger NRO

Encyclopedia of Latino Culture Launched HB

Fox Signs Initiative Enabling Mexican Migrants to Vote

Vatican: History Has Overblown Horrors of Inquisition Arizona Republic

Washington State Hispanic Activist Dies KGW

Calif. Senate Panel OKs Driver's Licenses for Immigrants SacBee.com

Washington State Gets First Hispanic Federal Judge KIROTV.com

RELATED: Senate Approves first Latino for Jersey Supreme Court PhillyBurbs.com

Northwest Teams Reach Out to Latinos Seattle Times

Hispanic Population Growth Still 'Explosive'

Border Patrol Uniforms 'Made in Mexico' Arizona Republic

Mel Martinez' Candidacy Struggling in Florida Miami Herald

OPINION: Latino-Led ACLU Alienating Supporters LA Daily News

RELATED: Thousands Protest Molina, Supervisors' Decision to Remove Cross from L.A. Seal Daily News

Latina Immigrant Smuggler Pleads Guilty Houston Chronicle

RELATED: A Deadly Crossing

Minorities Fear Short Shrift at ASU Arizona Republic

Coyotes Prosecuted AP

State: Man is No Longer Hispanic Post-Standard

Cuban American Leads Attack on Slavery Herald.com

Chilean Scientist Creates Tutti-Fruitti Tree AR

Univision Charges in Lawsuit That Latinos are Undercounted Sun-Sentinel

Border Patrol Checks Interior Washington Times

Latinos 'Highly Regarded' Ronald Reagan TH

'[Reagan] Felt the Cuban Cause ... ' Herald.com

Peruvian Soft Drink Packs Kick Arizona Republic

Insurer to Pay Restitution to Latino Customers Times-Picayune

U.S., Mexico Agree to Send Migrants to Home Towns AR

Carolina Herrera Tops in Fashion HC

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It's Latinos Or Chaos, A New Movie Argues

Teen Singer Brings Charge To Latin Music

Latest Potter Falls Short of Greatness

Speaking to a Need for DVDs En Español

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Philippine, Mexican Boxing Champion Rematch Mulled

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Report: Hispanics Strain to Finish College
At Latina Summer Academy, Girls Dig for Knowledge

[Crusade to Shut Down School: Grad Launches Legal Battle](#)

[From HISPANIC Magazine: Top 25 Colleges for Latinos](#)

[More in Education](#)

[Did You Know? Quick Facts on U.S. Latinos from the U.S. Census Bureau](#)

[Hispanic Organizations](#)

[Top Lists for Hispanics](#)

[More in Research & Resources](#)

[Driving Diversity: HISPANIC Magazine's Top 25 Recruitment Programs](#)

These companies have some of the strongest and most aggressive recruitment programs in the nation. They promote diversity in the workplace, marketplace and in the communities they serve. Among other attributes, they have selected Latinos for key positions and have encouraged the creation of Hispanic employee associations.

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Take our poll:

Who are you likely to support for president?

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Take our poll:

In general, do Hispanic leaders represent YOUR best interests?

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No

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June 28, 2004

<http://racerelations.about.com/>

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Race Relations

I am your Guide From Kimberly Hohman,

Your Guide to Race Relations.

"InterLove" Provides 'Clique' For Interracial Couples

InterLove, a support site for interracial couples, offers a safe haven for those in interracial relationships to come together and discuss issues that are unique to them.

Check out InterLove's site and visit our Interracial Relationships resources page for more information and support for interracial couples.

Wednesday May 12, 2004 #

May 17 Marks Anniversary of Brown v. Board of Education

It was May 17, 1954 when the Supreme Court decided that separate educational facilities for blacks and whites were "inherently unequal."

MSNBC covers the progress made over the past 50 years and examines whether and why a divide still exists.

Wednesday May 12, 2004 #

MLK Street Name Change Exposes Racial Tensions in Florida Town

Zephyrhills, FL, a town northeast of Tampa, has become the center of heated racial debates following a proposed street name change, according to CNN.

Zephyrhills city council members voted 4-1 to change Martin Luther King Avenue back to Sixth Avenue, its original name.

The dispute, which began months ago with the original name change, had residents of the town sharply racially divided, ending yearslong relationships among neighbors and destroying a community, according to some residents.

The recent vote ended in a compromise in which street signs will maintain both street names.

Tuesday May 11, 2004 #

Vermont Seeking Minority Police Officers

The ninety-seven percent white state of Vermont is seeking to diversify its police force,

according to a recent AP article.

The state is on an all-out campaign to increase diversity among their men in blue. A television ad let Vermont residents know that "the face of Burlington (VT) is changing," in an effort to recruit some of the newer, minority residents of the state to apply for positions with the force.

The hiring efforts are in response to a growing minority population in the state.
Wednesday May 05, 2004 #

New Study: Blacks Have Thicker Hearts

Blacks with high blood pressure have thicker hearts than their white counterparts, new research has found.

A CDC study, the largest of its kind, finds that blacks with high blood pressure are more likely to suffer from a condition called left ventricular hypertrophy, which puts them at higher risk for heart attacks, stroke and heart failure.

The findings may provide a clue to the higher cardiovascular mortality rates among blacks.

Read more about race and health.

Wednesday May 05, 2004 #

Misogyny in Rap Videos Under Fire at Spelman

Female students at Spelman college are angry over sexually explicit, misogynistic rap videos.

The Feminist Majority Leadership Alliance at Spelman College planned a protest of Nelly's "Tip Drill" video, which features the rapper swiping a credit card through a woman's buttock. When the rapper got wind of the protest, he cancelled a planned trip to the college to promote a bone marrow registry drive. MSNBC has the full AP article, outlining the organization's take on misogyny in rap and pop music.

Monday May 03, 2004 #

Halle Berry Files for Divorce

Actress Halle Berry has filed for divorce from her husband of three years, Eric Benet, the Associated Press reports.

Berry and Benet married in January 2001 and have been plagued by rumors of Benet's infidelity since early in the marriage.

Berry has referred to Benet's daughter, India, as "my daughter" on occasion. India's mother was killed in a car crash when the girl was 15 months old.

The divorce will mark Berry's second. She divorced baseball player David Justice in 1996.

Tuesday April 27, 2004 #

Matthew Hale Found Guilty

White supremacist, Matthew Hale, has been found guilty of plotting to have a federal judge killed.

The AP reports that Hale was found guilty on four of the five counts against him in his plot to kill the judge who ruled against him and ordered him to stop using the name "World Church of the Creator" in reference to his supremacist organization.

In a press release, the Anti-Defamation League called the ruling "a measure of justice for the years of anguish suffered by so many innocent people who were victimized by Hale's exhortations to hate and violence."

Monday April 26, 2004 #

Racists Targeting Scottish Festivals

The National Alliance is targeting Scottish-American festivals in New England as recruiting spots, according to a Yahoo! UK article.

The "far-right group" set up shop and was handing out racist literature at a Scottish festival in New Hampshire in early April. Event organizers said they were unaware of the activity and disapproved of such distribution.

Wednesday April 21, 2004 #

Secretary Vows to Improve Minority Healthcare

Health and Human Services Secretary Tommy Thompson has pledged improved healthcare for minorities under the Bush administration.

Healthcare disparities for minorities remains a national problem and was underreported in a 2003 federal report, according to CNN.

Thompson addressed minority healthcare providers, acknowledging the disparities in healthcare that exist and saying that the Bush administration has "significant progress in reducing disparities."

Race and health information is available here.

Wednesday April 21, 2004 #

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Hot Interracial Couples: Kobe Bryant and Vanessa Laine

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Other sites dealing with Folklore and Folklife issues may be found here. Not just for the academic, this list includes links to many organizations and projects dealing with applied and public Folklore topics.

Resource Sites

The American Folklore Society - Founded in 1888, the Society exists to further the discipline of folklore studies, to improve the professional well-being of its members, and to increase the respect given to diverse cultures and their traditions.

Crossroads - Resource site that contains pedagogical, scholarly, and institutional information for the international American Studies Community.

The American Folklife Center - Part of the Library of Congress, this site also includes the Archive of Folk Culture.

The Baltic Institute of Folklore - (BIF) was founded by the academic folkloristic institutions of the Three Baltic states - Estonia, Latvia, Lithuania in 1995. BIF coordinates folklore studies and research, exchanges information about the current institutions, folklorists, conferences, fieldworks, workshops, publications and folkloristic material.

Folklore and Mythology at Harvard - Information on the Folklore and Mythology Program at Harvard, including listings of current courses and dissertations as well as additional links.

Smithsonian Institution Center for Folklife Programs & Cultural Studies - Resources about the Smithsonian's large collection folkloric materials.

The Archives of Traditional Music at Indiana University - The largest university-based ethnographic sound archives in the United States. A wide range of cultural and geographical areas, including commercial and field recordings of vocal and instrumental music, folktales, interviews, and oral history, as well as videotapes, photographs, and manuscripts.

Also be sure to check out the African American Music Archives at Indiana University .

The Traditional Ballad Index is an annotated bibliography created collaboratively that is designed to help people find information on folk ballads in the English-speaking world.

Ziggy's Blues has many interviews with famous blues musicians, conducted by Dr. David S. Rotenstein.

For some additional folklore-related information and resource links, try the Homepages of the < A HREF="http://www.sas.upenn.edu/folklore/">Department of Folklore and Folklife at Penn and the College of General Studies.

Journals and Sites Dealing with Specific Folklore Topics

The Edge, a Folklore e-journal - At the Edge aims to 'walk on the cracks' between archaeology, mythology and folklore to provide accessible insights and innovative ideas about past and place.

American Folk - An electronic journal about American folklore & popular culture.

< A HREF="http://www.hechicero.com/">Yo Soy Hechicero - I am a Sorcerer - Ron Stanford and Iván Drufovka present a fascinating expression of Afro-Cuban religion in New Jersey using the World Wide Web - Bilingual.

Folklore of Panama - Information about the Culture, Folklore, Music and Food of Panama.

Jewish Folklore in Israel - A site put together by Gila Gutenberg from Tel-Aviv University with a variety of articles, information and links.

Urban Legends - Rumors of alligators lurking in New York city sewers may be fodder for scary bedtime stories, but urban legends also play an integral part in our folklore traditions.

Childbearing Folklore - How did your grandmother tell whether her children would be boys or girls? What did she do to stop your father's colic? This site provides a wide variety of traditional medicinal approaches to childbearing and childrearing.

Island Child/Island Folk Tales - A growing collection of folk stories from Trinidad and Tobago that makes innovative use of the World Wide Web.

Slave Resistance Homepage - A sub-site of the Slavery Museum, this collection of essays discusses many aspects of African American folklore and its relation to slave resistance.

The Aresty Collection - A wonderful collection of rare culinary manuscripts and printed books.

Rick's Spiritual - Visit the website of this Botanica based here in Philadelphia.

International Society for Human Studies - Interested in how humor varies from country to country, or according to vocation, age, region, (in)formality, ethnicity, or sex? Then this site's for you.

Music & Anthropology - This multimedia interactive journal was founded by the Study Group on "Anthropology of Mediterranean Cultures" of the International Council for Traditional Music.

Volkskunde Online

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About this capture
Welcome to

Con Licencia Nsambiempungo

This web site has been designed to serve as a point on the Web for those interested in various Kongo derived faiths, especially as they are practiced in the Americas. You will find an inclusive definition used here. While very different Kongo derived religions are practiced in both North and South America, and in several different languages (Spanish, Portuguese, English, and Kongo), they all possess a fundamental similarity. There are no claims made that they are all one religion. Some may think so, some may think otherwise. There is unity in diversity.

These religions go by many names. They are known as in Brazil as Umbanda, Kimbando, Condomblé de Congo or Angola. In Jamaica and other Caribbean countries as Kumina or Obeah. In the USA as Rootwork or Hoodoo. In Haiti much Kongo influence may be found in Vodun even though that tradition is mainly Fon. In Cuba, and where ever Cuban religious traditions have been adopted (including Mexico, the USA, and elsewhere in the Spanish Speaking world) by a variety of names that are grouped under the term Las Reglas de Congo. They have also influenced many Orisha traditions though this is not always acknowledged.

Some of these traditions have borrowed from Christianity, Orisha worship, Native American traditions, or Spiritualism. Some have borrowed to varying degrees from all. What matters is that they work coherently for the faithful, and that they have enriched the lives of those who embrace these religions.

This is a humble offering. There are no claims for authority or power or right beyond copyright behind the creation of this website. It exists to give back to those - both material and spirit who have befriended and helped along the way. Also, in creating these pages much was learned. Hopefully they will interest others. This is only a beginning. InquiceWeb will be added to when possible.

While the knowledge within these pages can belong to no one person, the writing can. Please respect that when you make use of this information and list the web address and

date that you found the information. When an author is named, that too should be listed. Please remember that for a variety of very legitimate reasons, not everyone is ready or able to be public with their identity. Even when the day comes that being so is greeted with the same indifference that announcing you are a Catholic or a Baptist is met with now, a person's privacy is their right. That day has not come for many people. It may be no problem if you live in Brazil, but like a few decades ago there, in the USA some do not yet feel they have the same freedom.

Sala Malecum

What is Kongo religion and where is it practiced?

A chart listing the Inquices (Enkises, Nkisi) of Kongo Religion

Firmas, Pontos Riscados, and Veves (signs of the spirit)

Ancestors and Inquices (Kongo worship)

A Brief Bibliography

The Inevitable Guestbook

Email

< >

Other People's websites concerning Palo, Congo, & Bantu Faiths:;center>

The following sites are neither the work nor the responsibility of InquiceWeb or its author. They are listed here solely to help others find what few resources are available on the web concerning the Kongo faiths. Some deal with more than just Kongo religion. Don't post your objections concerning them here. Information, news, and opinions that are not inflamatory are welcomed.

If you have designed a webpage that you would like to see linked here, or know of one that has been missed, please send email with the details. While no promises will be made to post a link, or inaccurate the odds are good the link will be added eventually.

FolkCuba.com

Bibliography of Lydia Cabrera on AfroCubaWeb

Natalia Bolivar - a scholar at the University of Havana

Candomble Angola

Palo Mayombe Kongo Listserv Page

Cat's wonderful and ever expanding Hoodoo Universe and old time Rootworking

Catalog

Obeah and Kumina in Jamaica

Os animais nos métodos de adivinhação

Chokwe-Dot-Com: The Tshokwe of Angola

BaVenda Divination dice

Yo Soy Hechicero

Mpungos & Orichas-Tata David Camara, Munanso Kimbisa Ntoto

Pallas Editora (casa editora Afrobrasileña)

Ricardo Obatala's Botanica (en Filadelfia)

¡Primero Nsambi!
Gracias por su interés

AFRICA SEARCH:
Your window to Africa on the Internet!

<http://www.academicinfo.net/religindex.html>
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Maintained by Mike Madin, a graduate of the University of Washington Comparative Religion program.

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Culture sun

Art | Music | Literature | Food and Drink | Celebrations, Festivals and Customs | Related Languages/Cultures | Sports | Cultural Web Sites | Other

Art

Edgar Negret (pintor) en ciberespacio

Arte Precolombino en el Museo del Oro del Banco de la República

Arte Contemporáneo en el Museo de Arte Moderno de Bogotá

Museo Nacional de Colombia

Fernando Botero -Pintor y escultor colombiano

The World of Frida Kahlo

The Original Frida Kahlo Home Page

Museo de Arte Moderno -Mexico

Diego Rivera Internet Mansion

Diego Rivera Web Museum

El Museo del Prado

El Museo de Arte Contemporáneo Carrillo Gil (México D.F)

Salvador Dalí's Homepage

WebMuseum: Francisco de Goya

WebMuseum: El Greco

WebMuseum: Juan Gris

WebMuseum: Bartolomé Esteban Murillo

WebMuseum: Diego Velázquez

WebMuseum of Latin America

MARCO -Museo de arte contemporáneo de monterrey

The Salvador Dalí Museum on the WWW

Mexican Museum, San Francisco

Colección Virtual de Patrimonio Artístico y Arquitectónico Chileno y LatinoAmericano
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Celebrations, Festivals, and Customs

El Camino de Santiago

Cinco de Mayo

Fallas de Valencia 1996

Web Casteller de la Jove de Tarragona

La Corrida de Toros

Asociación EL TORO de Madrid

Pamplona's Running of the Bulls Online

[La Tauromaquia -The Art of Bullfighting](#)

[Dutch Toros Page](#)

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[Food and Drink](#)

[Chilean](#)

[Recetas de Chile](#)

[Cuban](#)

[The Flavor of Cuba -Recipes and more from Laura Milera](#)

[Mexican](#)

[Mexican Cuisine](#)

[El Recetario de Comida Mexicana de la Internet -Same as the previous one, but in Spanish](#)

[Mole Page](#)

[Tamale Recipe](#)

[The Great Mexican Chile](#)

[Sancho's Anchos -Chiles, Moles, and Salsas](#)

[Spanish](#)

[Typical Spanish Dishes](#)

[Drink](#)

[Colombian Coffee](#)

[The Spanish Wine Page](#)

[top](#)

[Music](#)

[Cañaveral - An educational band \(based in Miami\) that gives concerts at all educational levels \(K-College\)and workshops for teachers on Hispanic culture. They also sell this music and books to support it.](#)

[The Spanish Beatles Page -¡La primera y única página de los Beatles en español del mundo!](#)

[Guitar Nine Records -A small recording company with many of its articles in Spanish.](#)

[Selena -The official web site of the movie based on the life of Tejano singer, Selena.](#)

[Daynomar Productions -Orchestras and bands for every occasion. Based on the U.S. east coast and providing entertainment at weddings, festivals, nightclubs, etc.](#)

[Argentina](#)

[Grupos Argentinos](#)

[Música Popular Argentina](#)

[The Tango Server](#)

[Cuba](#)

[Cuban Music](#)

[Cubana Bop](#)

[Bolivia](#)

[La Página de la Música Boliviana](#)

[Chile](#)

[Grupos de Chile](#)

[Rock De Chile](#)

Colombia
Colombian Rocks
Música Colombiana
Mexico
Mariachi
Peru
Peru Rock
Some Peruvian Music
Spain
The Flamenco Home Page
The Flamenco Guitar Home Page
Pop Español
La Factoria Del Ritmo -El primer fanzine musical español vía Internet que también se puede escuchar.
Wah-Wah -Un magazine escrito en castellano sobre música rock.
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Related Languages/Cultures
Yo soy hechicero -An exploration Afro-Cuban religion in New Jersey
The Patrín -Dedicated to Rromani culture and history and to extending awareness of the continuous Rroma struggle to achieve and maintain dignity and freedom.
Buber's Basque Page
Llorenç Comajoan's Catalan Homepage
Cultura guaraní
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Literature
Gabriel García Márquez
Alvaro Mutis
Mundo de los Escritores -A project carried out by students and teachers of Castilleja School en Palo Alto, California
Don Quijote de la Mancha -edición electrónica;
Cervantes International Bibliography Online -A comprehensive record of all significant books, articles, dissertations, reviews, and other scholarly materials related to the works and life of Cervantes.
The Works of Miguel de Cervantes -Featuring the first 27 chapters of the Schevill-Bonilla edition of Don Quijote.
Mitos del Lenguaje -book abstract
Proyecto Sherezade -Short stories in Spanish by writers from all over the world, two new stories each month. Become a cibernarrador and contribute!
Rincón Literario
Literatura Argentina Contemporánea
La Página de Eduardo Galeano
Works by Pablo Neruda
Latino Literature Homepage
The Miguel de Unamuno Page
Antología de la Conquista -Textos antológicos de autores contemporáneos de la

Conquista de América y de la Colonia.

Antología de poesía española -Includes the Spanish text of about three dozen poems, primarily by poets from Spain prior to the 20th century. Included with each poem is information on the number of syllables and the rhyme.

Lemir -Revista de Literatura Española Medieval y del Renacimiento

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Sports

Deporte Tricolor -The Columbian Sports Page

Xtreme - The Outdoors in Mexico Home Page -Rock climbing, scuba diving, parachuting and more!

Soccer Clubs

La Edición Electrónica de SPORT -You need Acrobat Reader to read most pages.

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Cultural Web Sites

Artes plásticas música y cinematografía colombiana

Instituciones Culturales de Colombia

El Faro Colombiano -Cultural links to Colombian music, art, sports, literature and more compiled by Francisco González.

Centro Virtual Cervantes

El cuarto del Quenepón -Este espacio es interdisciplinario y es sobre la cultura contemporánea de Puerto Rico

Los Monasterios de Suso y Yuso -San Millán de la Cogolla, La Rioja, España y parte del Camino de Santiago

OneKey: Spanish Section -Spanish section of the on-line service OneKey. Topics change each month.

España on line -Links to Spanish art, fashion, education, la corrida de toros and more

Sevilla -Links to practically everything sevillano.

Instituto Cervantes

Electric Mercado -Online magazine and marketplace showcasing the richness and color of Latino culture.

Arte y Cultura Mexicana

MACLA: San Jose Center for Latino Arts

Sí Spain -The Spanish Embassy in Ottawa

Israel en Español -Daily news items, culture, sports, cooking, travel, shopping and many other services, aimed at the Spanish speaking Jews of Latin America, Europe, Israel and the rest of the globe.

Jason Summers' Homepage -Cultural links to the Caribbean and Spain, plus a few teaching materials.

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Other

Cine colombiano

Proyecto de filosofía en español

Videoteca Latina -Located in Fairborn, Ohio. Music, books, videos, educational materials and more in Spanish.

Don Quixote of La Mancha -Information on the animated TV series.

Idiomanía -Revista argentina. Análisis de los idiomas del mundo.
SALSA -Spanish and Latin American Student Association, University of Alberta
Scooter's Homepage -Links to Spanish dog breeds and all about la vida de Scooter!
Edmonton Hispanic Bilingual Association (EHBA) -Edmonton, Alberta, Canada.
The Puerto Rican/Hispanic Genealogical Society -An organization dedicated to bringing together and assisting persons that are researching their family history.
Introducción a los comics
Buen día para morir -Página klingon
Star Trek en español
Official Fanhunter Webpage -Un comic español
Spanish Comics
Instituto de Astrofísica de Canarias Home Page
Spanish Space Tracking Station
Madrid Subway
Discover Spain -The Tourist Office of Spain
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Playa Guascastle.

(Papoyo)

A hot spot with several lots, some right on the beach.

Investing in Nicaragua. Why now?

Construction notes

Condé Nast Traveler, February 2002

San Juan del Sur might be the coolest town in the hemisphere.

site by Stanford Creative

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CCDR lists these links as a courtesy, but in no way implies an endorsement.

Dance:

Authentic Movement Institute

Artslynx International Dance Resources

California Folk Dance Federation and Stockton Folk Dance Camp

Canyon Movement Company

The Colonial Dancing Master

Congress On Research in Dance (CORD)

Dance Magazine

Dance Heritage Coalition

The Dance Pages Directory

Dance Links

Dance Notation Bureau

Dance Online

Dance/USA

Electronic Resources in Dance

Flamenco Vivo Carlota Santana

ICTM Study Group on Ethnochoreology

International Dance Council - CID, UNESCO

Maimouna Keita School of African Dance

New York Public Library: The Dance Collection

New York Public Library Dance Collection Electronic Card Catalog (Telnet Connection)
(log in as "nyppl")

NIPAD (National Initiative to Preserve America's Dance)

Orlando School of Cultural Dance

Pacific Dance Inc.

The Performing Arts in Colonial American Newspapers, 1690-1783

Powwow calendar

Slavonic Web

Society Dance History Scholars

UCLA National Dance/Media Project

WWW Virtual Dance Library

Ethnology:

Peabody Museum of Archaeology and Ethnology

WAIS database-Ethnology and Ethnography

Music:

Archives of Traditional Music

International Council for Traditional Music (ICTM)

Irish World Music Center

Smithsonian Folklife Festival

Smithsonian Folkways

Society for Ethnomusicology

Wesleyan World Music Archives

Organizations:

American Folklore Society

Americans for the Arts

Arizona Commission on the Arts

Arizona Humanities Council

Arizona State University Art Museum

Library of Congress Information System (LOCIS)

NEA's list of arts organizations

Northern Arizona University Cline Library Special Collections and Archives Imaging Database

Smithsonian Institution

WESTAF

York University

Cross-Cultural Dance Resources

518 S. Agassiz St.

Flagstaff, AZ 86001-5711

(928)774-8108

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<http://chicanas.com/spirit.html>

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About this capture
Making Face, Making Soul...
a Chicana feminist homepage

NOT
That Old Time
Religion....
angel.jpg

"Everything misogynist I learned as a child,
I learned from the Catholic church."
--Cherrie Moraga, Chicana feminist/activist/playwright/scholar.
"God...you are just like every smart Mexican Catholic sinner I know. You hate the
Church and then you get married and baptize your children in it. Sheep. All sheep."
--Arturo Islas, Migrant Souls

Like any good Chicana Catholic, I have a love/hate relationship with the church. I love the tradition, the ritual, and the faith of the Church and its people. Like Cherrie Moraga, I hate the misogyny that pervades a hierarchy of old white men which keeps them from acknowledging that women are capable human beings able to lead the Church as well as make reproductive decisions for themselves. I abhor the history of colonialist complicity that led European Christian explorers to slaughter and convert indigenous populations across the Americas. And I deplore the Christian mindset that condemns same-sex relationships without asking some hard questions about how we define loving relationships between two human beings.

Believe it or not there are various types of religious organizations seeking to integrate traditional religious themes with a critical and progressive political vision. Religion does not have to be just about judgement and fear, but about hope and self-acceptance and envisioning a better world. The following are a few starting places for progressive religious groups and websites dedicated to criticizing and/or educating the public about Catholicism in particular, about Christianity in general, and other of the world's religious traditions. It's followed by a more extensive collection of references for gays, lesbians, and bisexuals who are seeking an inclusive Christian community.

Whatever your beliefs, political or sexual orientation, I challenge you to re-examine your own faith tradition for the principles that can/will critically evaluate it in its own terms. Christianity is a big part of U.S. history, and I really believe it's up to us to critique and reform it.

Jump to Resources in Gay/Lesbian Christian Spirituality

San Francisco Bay Catholic website. Only in San Fran!

Association for the Rights of Catholics in the Church. Terrific site includes thoughtful critical discussion of Church law and teachings, "technical" papers on papal authority, women's ordination, priestly celibacy, etc. Love their slogan: "Christ came to take away our sins, not our minds!"

The Radical Catholic Website. Innovative and thoughtful insights from contemporary Catholics.

Queer Latina/o Catholics. I'm thrilled to add this exciting new site by Christopher Ysaïs of UCLA. In his interviews with queer Latina/o Catholic activists, Christopher challenges us to think about how we define "Catholic community."

Sakyadhita: the International Association of Buddhist women has a collection of links and resources for Buddhist women.

Women in Judaism: A Multidisciplinary Journal is a forum for scholarly debate on gender-related issues in Judaism. The ultimate aim of the journal is to promote the reconceptualization of the study of Judaism, by acknowledging and incorporating the roles played by women, and by encouraging the development of alternative research paradigms.

The Jesus Seminar. This is an religion project by some of the nation's most experienced academic biblical scholars (i.e. a mix of different denominational and non-religious backgrounds) devoted to researching the historical background and accuracy of the biblical texts. The product of their research is an analysis of the biblical gospels to determine the most historically accurate account of the Historical Jesus yet. Controversial for traditional believers, it's a fascinating visit....

Priests for Equality is "a movement of women and men throughout the world---laity, religious and clergy---who work for the full participation of women and men in the church and in society." Their site is part of the Quixote Center for Social Justice, which is also worth a look....

Hechicero. This beautiful site features excerpts from an ethnographic film which "challenges many stereotypes about Afro-Cuban religion (Santería or the Regla de Ocha), including those of some of its advocates, reminding us that Santería, like Catholicism or Buddhism, has many regional and personal-idiosyncratic variants."

SisterSite Homepage. SisterSite is "a cyberplace for women religious and their friends." This wonderful site brings together a plethora of resources focused on the

lives of women religious in a way that poses some difficult questions about the structure and vision of the Catholic Church today. Find out here about their email list too....

Metropolitan Community Church, the world's largest gay and lesbian Christian ministry founded by Troy Perry

Fight the Religious Right

Hate Watch

~ ~ ~ ~ ~

"But Ruth said, 'Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; where you die I will die, and there will I be buried.

May the Lord do so to me and more also if even death parts me from you.' And when Naomi saw that she was determined to go with her, she said no more." (Ruth 2:15-18)

Resources in Gay & Lesbian Christian Spirituality

This is a quick list of resources for lesbian/gay/bisexual women and men who are seeking an inclusive Christian discussion of sexuality. For the most part, just avoid Christian bookstores--there's a whole market of deceptive, hurtful Christian books and organizations (i.e. Exodus International) that claim to understand issues around sexuality but actually seek to convert gays and lesbians "back" to heterosexuality.

On the other hand, there ARE thoughtful, caring Christian churches out there that are seeking to affirm the wholeness of gay and lesbian sexuality and spirituality. Here, I just want to list some books and organizations that are available. Couple of caveats: most books in the field are written by men, often in pretty academic terms (i.e. former priests), but still worth checking out....

Finally, these books and organizations are mostly geared to/from the experience of white Americans...if anyone can let me know about additional resources for gays and lesbians of color, or bilingual Spanish resources, I'd appreciate it.

Jump to Organizations

Books

Troy Perry, *The Lord is My Shepherd and He Knows I'm Gay*. Troy is the founder of the Metropolitan Community Church, the largest gay-positive nondenom. church in the country. A Pentecostal minister, the book is very easy to read, even a bit rambling. He can be pretty sexist, but the book is definitely worthwhile, especially for those coming from a Pentecostal or Holiness tradition.

Troy Perry, *Don't Be Afraid Anymore*. Troy Perry discusses issues of sexuality and the Metro Community Church (MCC)

Virginia Ramey Mollenkott & Letha Dawson Scanzoni, *Is the Homosexual My Neighbor?* Co-written by a lesbian and a straight woman theologian, both identifying issues around homophobia in the evangelical church, dealing with 'scriptural' concerns in a straightforward manner, issues of stigma and stereotyping, scientific 'proof', and finally proposing a 'homosexual Christian ethic'.

Virginia R. Mollenkott, *Sensuous Spirituality: Out From Fundamentalism*. Lesbian Christian dedicates the book to her partner of fourteen years, and discusses biblical interpretation, spiritual practices, and interpretive communities.

Alison Webster, *Found Wanting: Women, Christianity and Sexuality*. Published in Britain by Cassell (1995). A lesbian and feminist perspective of christianity and sexuality. She uses a lot of stories of women in her book with examples of how they reconcile themselves with their spiritual beliefs. (L.Waldal.)

Leroy Aarons, *Prayers for Bobby* is the story of Mary Griffith dealing with the suicide of her son Bobby (he killed himself because he was gay and he hated being gay). She was ultra-conservative and religious and eventually came to terms with how her beliefs killed her son. (L. Waldal)

Sallie McFague. *Models of God*. Feminist theologian takes apart traditional notions of God, suggesting instead models of God as Friend, and Lover.

Mel White, *Stranger at the Gate*. Mel White spent years working within the fundamentalist Christian industry, ghostwriting speeches for Jerry Falwell, working with Billy Graham, etc. before finally coming out as a gay man, and entering ministry with the MCC. This book is his auto- biography and an open letter to the fundamentalist community to embrace its gay and lesbian members.

Boswell, John. *Christianity, Social Tolerance, and Homosexuality: Gay people in Europe from the beginning era to the 14th Century*. Academic work, pretty self-explanatory. He also has a new book titled *Same Sex Unions in Premodern Europe*, which explores, well, same-sex marriages in early Europe.

John McNeil, *The Church and the Homosexual*.. A thoughtful discussion of the Scriptural handling of homosexuality by a jesuit priest.

John McNeil, *Taking a Chance on God: Liberating Theology for Gays, Lesbians, and their Lovers, Families, and Friends*. Guidance for the spiritual development of gay and lesbian Christians."

Robert Goss, *Jesus Acted Up: A Gay and Lesbian Manifesto*. Gay activist and former Jesuit Priest outlines a celebration of queerness with liberation theology.

Karen Jo Torjesen, *When Women Were Priests* is subtitled *Women's Leadership in the Early Church and the Scandal of their Subordination in the Rise of Christianity*. This book touches on women's sexuality but is more focused on women in protestant churches from ancient Mediterranean society to present. (L. Waldal)

L. William Countryman, *Dirt, Greet and Sex: Sexual Ethics in the New Testament and Implications for Today*. A good first book for trying to figure out how to talk with radically religious friends about issues of sexuality. It's more about sexuality in general and talks about homosexuality as a part of sexuality and christianity.

I think we're still waiting for a flowering of lesbian feminist theology (though you might start with anything by Carter Heyward or Bev Harrison) . If I'm missing something, I hope you'll let me know. These books are at least a starting point, and can be ordered from your local bookstore.

FILMS:

One Nation Under God takes us into the strange world world of "ex-gay" ministries and "conversion" therapies, revealing shocking techniques used to "straighten" out all those "twisted" souls. The focus is on two former leaders of one of the biggest ex-gay ministries (Exodus International) who just happen to fall in love, which adds to the humor of this unique film.

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Organizations:

Metropolitan Community Church. The largest, most well-known gay-positive Christian nondenominational church. Size and atmosphere differs by region, but tends to have more men than women. Here's a link to some introductory information from MCC Canada.

Dignity. An independent Catholic organization of men and women that identify with the Roman Catholic Church but affirm the wholeness of gay and lesbian sexuality. Also tends to be male-dominant. Mass is celebrated by gay priests or sympathetic het priests.

Affirmation, a ministry to gays/lesbians/bisexuals in the Mormon tradition. An independent ministry.

GALA means Gay and Lesbian Acceptance. An association of gays, lesbians, bisexuals, their families and friends of the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS) community. The group's purpose is "to affirm the dignity and worth of all persons without regard to gender, race, sexual orientation or religious affiliation; to support and encourage self-actualization in an atmosphere of love, understanding, and confidentiality. We are committed to exploring the issues of spirituality and justice through dialogue, education, and action."

American Baptists Concerned (AmBaptists@aol.com) is an advocacy caucus of folks

within the American Baptist Churches, USA. The Association of Welcoming and Affirming Baptists (ABaptists@aol.com) is a network of churches and organizations--largely American Baptist but not exclusively, that are also queer friendly. Believe it or not, there is even a group of LesBiGay Southern Baptists based in Texas called Honesty (BlkAdder@aol.com). You can reach all of them via email.

Evangelicals Concerned. 311 E. 72nd Street, New York, NY 10021. Offers links to regional groups, also a pamphlet on gays/lesbians and evangelical christianity.

More Queer-Friendly Religious Links

Finally, be sure to pick up your local gay/les/bi newspaper, and search for ads for local gay/les-positive religious services. There are also independent organizations of Lutheran gays and lesbians (I forgot the names, sorry). The Disciples of Christ, Unitarian, and Universalist Protestant denominations all acknowledge gay/lesbian orientation and relationships in theory...but you'll have to check out the dynamics of your local church for yourself...there is always regional variation, I'm afraid.

Best wishes!
Susana

This Roman Catholic Web Ringsite
is owned by Susana L. Gallardo.
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<http://www.chicanas.com/chicfiction.html>
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Making Face, Making Soul....
a Chicana feminist homepage

"1,950 mile-long open wound, dividing a pueblo, a culture,
running down the length of my body, staking fence rods in my flesh,
splits me splits me, me raja me raja
This is my home, this thin edge of barbwire"
--Gloria Anzaldua, Borderlands/La Frontera

Books to get you off the 'net!
Suggested reading in Chicana/o literature
Chicana/o poetry on the 'Net
Other links to Chicana/o and Latina/o literature
Chicanas.com Guide to local Chicana/o bookstores

Suggestions for Introductory Reading
in Chicana and Chicano Culture

Michelle Serros, *Chicana Falsa: and other Stories of Death, Identity, and Oxnard*. Michelle's work is a refreshing (for lack of a better word) take on what it means to be Chicana in the 90s. She pokes fun at the sacred cows of Chicano literature--family, movimiento politics, etc.-- at the same time that she offers rich insight into Chicana experience. Originally published with the small, independent Lalo Press, this collection of prose and poetry has been recently re-issued in paperback and on cassette by Penguin's Riverhead Books (the same folks that published Ana Castillo's collection, *Goddess of the Americas*). See more at Michelle's site...

Mona Ruiz, *Two Badges*. This book is Mona Ruiz' life story of growing up in a working class neighborhood in Santa Ana from her early involvement in local gangs through an abusive relationship/marriage. From near poverty as a single mother, Ruiz went on to become a police officer and detective, working with youth on the streets of Santa Ana. The Independent Presses Editor writes "Ruiz tells her story with the objective eye of a detective who sees both the issues of necessity in joining a gang and the gang system's fatal vision of drugs and war. Informative and inspiring, Ruiz is one who made it out of the gangs, but never abandoned the streets."

Julia Alvarez, *Something to Declare*. This Dominican author's most recent book is an essay collection in which she writes about "her large, boisterous and politically active family; her difficult move to the United States and her attempts to learn a new language;

her years of bouncing from teaching job to teaching job, wondering if her fiction would ever see the light of day." Earlier works include her well-known novel, *How the Garcia Girls Lost Their Accent* and *In the Time of the Butterflies*, and *Yo*. You can also find short pieces she's written online about becoming a writer, and storytelling in her family.

Denise Chavez, *Face of an Angel* (reviewed by Catriona Esquibel) Like her earlier works, *Face of an Angel* focuses on the lives of southern New Mexican women. The main narrator is Soveida Dosamantes, whom we follow from girlhood to womanhood, yet the book itself includes a series of conversations, *mujer a mujer*. Chavez's playwriting skill comes out, as in Chapter 5 "Y tu, ¿que?" in which the words of a husband and wife appear side by side, each telling their own story, without really speaking to one another. Chavez weaves together her *cuentos*--those that everyone has heard...those that everyone knows but no one voices. Her characters are alive, with all their prejudices and blind spots. The promotional blurbs on the back cover call the novel uplifting, entertaining, a family saga, and "delicious as a hot New Mexican meal." What they don't mention is that the novel is profoundly disturbing, perhaps because Chavez re-works the "family saga" to show the bitterness, the disappointment, the ignored wounds that fester and kill. Chavez shows some of the ways that girls learn about sexuality--which in this context means heterosexuality--from mothers, from *dichos*, from men and boys, and from life. Review continues...

Ernesto Galarza, *Barrio Boy*. Autobiography of a young boy's youth in Mexico and his family's move to the U.S. Has some really funny, insightful scenes about 'those funny Anglos' by the young Galarza. Galarza grew up to be an important Chicano labor organizer, scholar, and activist.

Ana Castillo, *So Far From God*. One of your webjefa's favorite books of all time. Technically, this is the story of the trials and tribulations of a New Mexican Chicana family--but it's so much more than that. It's an insightful critique and spoof of institutional Catholicism as well as an homage to Chicana/o spiritual traditions. It's an indictment of state and corporate exploitation of hardworking peoples of color. And it's a loving tribute to women's strengths and women's traditions in this crazy world we live in. Highly recommended....I guarantee you won't be able to put it down 'til you finish it. Vintage Books, 1993. Also check out the first chapter of Ana's newest title, *Loverboys*.

Ana Castillo. *Massacre of the Dreamers* and anything else by Ana. Vintage Books, 1994. This isn't fiction, but a personal narrative in which Ana spells out some of the issues facing Chicanas and Latinas today, and explores the development of a Xicana feminist critique along lines of race, class, gender, and sexuality. She offers insightful critiques of the Catholic Church as well as Chicano nationalism and socialism. Don't miss her chapter on *curanderas* and *brujeria*.....

Emma Perez, *Gulf Dreams*. Reviewed by Catriona Rueda Esquibel) Emma's first

novel is a challenging look at women, race and desire in a small Texas town. While the racism is blatant, the lives of Chicanas and Chicanos are also structured by sexism, heterosexism and sexual abuse. Perez traces the life of one woman, a girl who falls in love with another girl. The narrator refuses the path laid out for female friendships--comadres who will see one another through "adolescence, marriage, menopause, death, and even divorce,"--saying instead "I had not come for that. I had come for her kiss." Review continues,

The bible of Chicana Studies, Gloria Anzaldua's *Borderlands/La Frontera*, from Spinster's/Aunt Lute Press in San Francisco. Critical, wonderful, creative work embracing Chicano culture, talking about being raised Chicana in South Texas, but also critical, lambasting the machismo and homophobia within. A vital, challenging, interesting read for both the newcomer, and the intellectual. Includes her well-known poem, *Borderlands*

Helena Viramontes, *Under the Feet of Jesus*. Helena's first novel is a beautiful portrait of a young woman's coming of age on the migrant trail with her family. Penguin (Dutton) Books, 1995. This beautifully crafted novel focuses on the young Estrella's emerging sense of self--as an individual and in relationship to her family and broader communities--as she carefully navigates her family through the harsh world around them.

Gil Cuadros, *City of God*. An amazing collection of short stories/essays by a gifted young writer. Identity, family, relationships, alienation, homophobia, the search for a space of one's own, and the death of a loved one, all beautifully and painfully articulated by a gifted young writer. Gil was an active member of Los Angeles' gay latino community, and his recent death at the age of 32 leaves a gaping wound in the city of angels. City Lights Press, San Francisco.

Sandra Cisneros, *House on Mango Street*. Award-winning book by contemporary Chicana author about growing up Chicana in Chicago. Now in Vintage paperback. Poignant coming-of-age novel through the eyes of a young girl. Also see her short story collection, *Woman Hollering Creek*, which features a contemporary take on the "Llorona" story, and some of my favorite ambivalent depictions of Chicana religious traditions. and two collections of poetry, *My Wicked Wicked Ways* and *Loose Woman*. Read more about Sandra and her work.

Infinite Divisions, an anthology of Chicana literature and poetry edited by Tey Diana Rebolledo and Eliana Rivero. This amazing collection provides an intellectual and critical history of Chicana literature in its various forms (poetry, prose, oral history). The editors collected work from over fifty different authors and provide bits of narrative to place the work in historical context. Published by University of Arizona Press, this book may be a bit harder to find, but is definitely worth the trouble.

Arturo Islas, *Rain God and Migrant Souls*. The late Stanford professor writes about

growing up in El Paso, Texas. Perceptive portrayal of class and race differences in Mexico and the U.S., one of few to discuss religion within the culture, the treatment of gays and lesbians. Migrant Souls has a hysterical scene about the young Josie crossing the border with her family and a live Christmas turkey....I heard him read it publicly once. A really gifted writer. Migrant Souls has just been re-issued by Morrow & Company.

Cherrie Moraga, *Heroes and Saints and Other Plays*. Three of her best plays, touching on issues of Chicano spirituality, la familia, farmworker struggles, and gay/lesbian issues. Be sure to read the title work, *Heroes and Saints*, a fictionalized account of the unexplained "cancer cluster" of farmworker children suffering from exposure to pesticides. Critical, important work in contemporary Chicana/o issues. West End Press, Albuquerque.

Gloria Anzaldua & Cherrie Moraga, *This Bridge Called My Back*. Revolutionary collection of essays by hetero and lesbian women--Chicanas, African-American, Asian-American and Native American. Poetry, prose, personal narrative all document the experiences of women of color, launching a sobering critique of contemporary capitalist society.

Gloria Anzaldua, *Making Face, Making Soul/Haciendo Caras*. The follow-up to *Bridge*, an expanded collection of poetry and prose, theoretical and narrative contributions to the articulation of women-of-color experiences in the United States today. An intense, significant work.

Bilingual Books for Kids Okay, I'm not usually an advocate for web businesses, but the Bilingual Books for Kids pages offer a terrific variety of Spanish, English, and bilingual books. Bilingual books are written with Spanish and English side-by-side and "introduce bilingual skills, increase language and learning abilities and positively heighten awareness of many cultures." Check it out....

Look for these books at your local library, school, or independent bookstore--and if they don't have them, request them! I also highly recommend Diana Dominguez, Independent Bookseller

Or you can click on the titles for a link to Powell's Bookstore in Portland, Oregon...you can browse new and used copies of the titles, and if you order anything, a small percentage is returned to support Chicanas.com...

Chicana poetry on the 'Net

A random sampling of some excellent Chicana poetry at your fingertips!

Lorna Dee Cervantes, *Poem for the Young White Man*...

Gloria Anzaldua, *Borderlands* (temporarily unavailable--4/9/00)

Sandra Cisneros, *Old Maids*

Ana Castillo, Coffee Break (1979), The Toltec (1988), Women Are Not Roses (1984), and A November Verse (1984)

Donna Kate Rushin, The Bridge Poem (Donna's an African-American sister who wrote the amazing title poem for the women of color collection, This Bridge Called My Back)

More writers at the Electric Mercado's literature site

Young and upcoming Chicana poetas

Xochitl Candelaria, UC Berkeley, Untitled

Maribel Ledesma, Stanford University, Printed Revolutionary and Priceless

Dinah Consuegra, Occidental College, Querida Lupita

Other links to suggestions in Chicana/o and Latina/o literature

Catriona's Queer Chicana Fictions Bibliography. One of the most comprehensive collections of women's writing I've seen, with short commentary on many entries.

Voices From the Gaps features short biographies and bibliographies on various Chicana and Latina writers, as well as other women writers of color.

La Telaranya, a bilingual treasure trove of what's new in Latina lesbian literature

~ ~ ~
huh? ~ chicanas chingonas ~ chicanas on the web ~ literatura ~ chicanas speak out! ~ amigas & allies ~ la cultura cura ~ academica ~ not that old time religion ~ digame ~ lo que dicen
susana@chicanas.com

updated 7/5/2003

<http://www.us.net/cuban/links.htm>

30 captures

10 Dec 1997 - 26 Oct 2005

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20

2003 2004 2005

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Cuban Committee For Democracy, Inc.

Interesting Links

Information Resources on Cuba

* Independent Press Bureau of Cuba / Buro de Prensa Independiente de Cuba

* Cuban Research Institute

* Alamar Associates

* American Chamber of Commerce in Cuba

- * City University of New York CUBA Project
- * Medical Education Cooperation with Cuba
- Cuban Culture and Organizations
- * Lugus Libros Latin America Inc. - Work of Cuban writers, playwrights, and poets
- * Cuban Art from Havana
- * New Cuba Coalition
- * Cuba and its Culture
- * The Latino Connection
- * Cuba Internet Resources

* Yo soy hechicero

U.S Governmental Links on Cuba

* Thomas -- US Congress on the Internet

* Radio and TV Marti

Send comments to The Cuban Committee for Democracy at ccd@us.net.

<http://www.hechicero.com/sitemap.html>

82 captures

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Santeria

Lucumi

sites that pertain to Afro-Caribbean culture and religion

Anthropologists Ethnomusicologists

Believers

non-Believers

give opinions on the video, the religion, even a description of a visit to Eduardo by someone seeking help.

email for inquiries,
comments, opinions, and,
of course, sales.

Español o English

synopsis, credits, sales and contact information.

FreeCounter
<http://www.sheps.com/ancestors/mamboracine.html>
105 captures
3 Jul 1997 - 13 Aug 2024
Apr JUN Aug
27
2003 2004 2005

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[Click here to return to the main page](#)

BLACK / AFRICAN LINKS
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Religion, Trance and Ancestors
Sheps and Dark Deceased:
The Ancestors in Haitian Vodou
Eggun, The Dead:
"Let My People Go"
A Sacred Story
REFERENCE MATERIAL:

Sacred Arts of Haitian Vodou
Vodou: Visions and Voices ...
American Voudou: Journey into...
Tell My Horse: Voodoo and life in...
Voodoo: Search for the Spirit
Divine Horsemen: The Living Gods...

The Magic and Meaning of Voodoo

Dances of Haiti
The Complete book of Voodoo
Voodooos and Obeahs
Voodoo, Past and Present
Voodoo and Politics in Haiti
Spirits of the Night: Vaudun Gods...
Voodoo in New Orleans
Voodoo in Haiti
Voodoo and Hoodoo: Their Tradition...
Urban Voodoo: A beginner's Guide...
Title Working the Spirit
Faces of the Gods: Vodou in Roman...
Voodoo: Africa's Secret Power
Honorable Words Archive | Ancestral Links | Souls of Nature | Guestbook | Email
HONORABLE WORDS ARCHIVE
The Ancestors In Haitian Vodou
By Mambo Racine Sans But ("Roots without End")
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The ancestors, 'zanset yo' in Haitian Kreyol, are ever with a Vodouisant. He/she lives, breathes and acts with the awareness of their presence. The national anthem of Haiti begins, "For the country, and for the ancestors, we walk united...".

In the countryside of Haiti, each family compound includes a family graveyard. The tombs of family members are as elaborate as the family can afford. Some resemble small houses built above ground, with the crypt below. The structures built for wealthy families may even comprise a small 'sitting room', complete with a picture of the deceased and good quality chairs. When a newcomer enters the family compound for an extended visit, courtesy requires that her or she make a small libation of water at the tombs, so that the ancestors will welcome the person. Family members and guests may also, at any time, make an 'illumination'. Candles or beeswax tapers are lighted, placed on the tombs, and illuminated, and a short prayer is said.

In the city, the law requires burial in the city graveyard. Again, structures may be quite elaborate, and large padlocks and other security devices are used to prevent grave robbers from making off with the metal coffin findings, bones, or other articles of the dead person.

The bones of dead individuals are considered to have great magical powers, particularly if the dead person was a Houngan, Mambo, or in any other way notable or distinguished.

A Vodouisant is buried with Roman Catholic ceremony, and a wake is held for nine nights after the death. The ninth night is called the 'denye priye', the 'last prayer'. After the 'last prayer', the Catholic part of the death ritual is closed.

At some point either before or after the Roman Catholic ceremony, the Vodou ceremony of 'desounin' is held. In this ceremony, the component parts of the person's soul and life force, and the primary lwa in the head of the person, are ritualistically separated and consigned to their correct destinations. The 'desounin' of a well known and highly respected Houngan, such as my initiatory Houngan Luc Gedeon, Bon Houngan Jambe Malheur, may be attended by hundreds of white robed, weeping mourners. It is at this time that the inheritor of any 'family lwa' liberated from the deceased is usually revealed, as the chosen individual becomes briefly possessed.

One year and one day after the death of the individual, the ceremony 'retire mo nan dlo', 'take the dead out of the water', may be performed. The spirit of the dead person is called up through a vessel of water, under a white sheet, and ritually installed in a clean clay pot called a 'govi'. The voice of the dead individual may speak from the govi, or through the mouth of another person briefly possessed for the purpose. The govi is reverently placed in the djevo, or inner room of the temple.

Sometimes the spirit of a departed ancestor may return of it's own accord, as a 'lwa Ghede' (see Lesson 2, Part 2). My own initiatory Houngan had in his head a Ghede named Ghede Arapice La Croix, who revealed to me that he had once been a black Haitian man, born on Nov. 2, All Souls' Day, in the Bel Air district of Port-au-Prince. His outspoken nature and inability to tolerate injustice got him murdered by a neighborhood strongman at the age of 21. Then followed a long spiritual odyssey (available by special request, "Biography of a lwa Ghede"). One day, he saw Luc Gedeon in the woods with the govi of another lwa, Kanga, working on a cure for a sick person. Arapice asked Kanga for permission to enter the govi with him, but Kanga refused, and made Arapice hang around immaterially outside Luc Gedeon's peristyle for another year. Then Kanga required a ceremony of installation for Ghede Arapice la Croix.

When Luc Gedeon, Bon Houngan Jambe Malheur, became possessed for the first time by Ghede Arapice la Croix, Arapice demonstrated his power and his loyalty to Luc by sitting down in the middle of the huge ceremonial bonfire. Screams of fear from the congregation and tears of terror from Luc's family did not dissuade him - and in a moment the terror turned to wonder as not a hair of Luc's head nor a thread of his clothes was burned. Arapice then entered the peristyle and was reverently installed in his very own govi, where he remains until today, manifesting through one of the younger relatives of the late Houngan.

May God/Goddess, the Ancestors, and the lwa be with you.

I, Mambo Racine Sans But, "Roots Without End", am a legitimately initiated Mambo, or priestess, of the Vodou. I was initiated in 1990, in Grand Goave in the south of Haiti, by Luc Gedeon, Bon Houngan Jambe Malheur, honor to him! As a Mambo, I am competent to speak on Vodou. I have spoken at colleges and universities in the northeastern United States, written articles for scholarly and popular journals, and appeared on television on

"The Learning Channel". I am competent to do divination (readings), work charms, prescribe herbal baths, instruct querents in how to construct altars, make food offerings, and so on. I am also competent to conduct Vodou ceremonies.

[The Ancestor Page](#) | [Honorable Words Archive](#) | [Ancestral Links](#) | [Souls of Nature](#) | [Guestbook](#) | [Email](#)

<http://geocities.com/Athens/Delphi/5319/>

270 captures

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e-mail : flavodoun@hotmail.com | icq : n°6156192

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thee Faerie Ring

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Faerie Art Cards
original faerie
elven, gothic,
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art cards & prints

Thee Faerie Ring is proud to present the original Fairy artwork of ambianya Sindar-wolfkitten. ambianya draws inspiration from many sources - artists as widely varied as

Wendy Pini, R. Crumb, and Vaughn Bode; to Aubrey Beardsley, Jan Toorop, Pre-Raphaelite and Symbolist painters; to poster designers from fin-de-siecle Paris to Haight-Ashbury in the 1960s to Derek Hess in the 1990s.

She synthesizes these divergent threads into a unique personal vision combining urban faerie, punk pixies, warrior minstrels and gothic elves. You can find ambianya at festivals in the Great Lakes area, or check back often to see her newest themes.

ambianya is listed in the Fairy Artists

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About this capture

Welcome to In Small Things Forgotten (ISTF), my webpage dedicated to my genealogical work. This site is not going to become an exhaustive catalog of all my findings, nor will you be able to access my entire GEDCOM file from here. (Email me if you want to talk about details of my family tree.) Instead, ISTF is just a small collection of interesting things that have come to light in my research. I have a collection of interesting photos, letters, articles and more which I thought some people would

appreciate seeing on-line. Few people are actually descended from anyone famous but the point of genealogy is to make the less famous people and small forgotten incidents of the past come alive again. Here at ISTF you can learn individual stories about people that most of us had never heard of before.

The main family of this web page is the Carter family who descend from John Carter of KY and the main area of this page is a small part of central IL, centered around Colfax, where John's son Matthias worked as a carpenter. Other names you might see here are Bradford, Wagoner, Johnson, Metheny, Anderson, Batterton, Henline, Spawr and more. The Carter family which came out of Colfax, IL has ties to all of these names and more, although many of the well known local families are only linked to the Carters by a long chain of marriages.

What the icons mean:

denotes a personal letter, newsletter or something written by a family member.

denotes a newspaper clipping such as an obit, birth announcement or article.

denotes a photograph.

denotes a book excerpt.

Family Photo Album: Here's my collection of photos including myself, family members from several family lines and some unidentified photos. Try your hand at identifying the unknowns.

History Of Clarksville & Money Creek Township: This is an excerpt from the Lexington Centennial book dealing with the early history of Clarksville and Money Creek Township. Some of the names mentioned in this excerpt are George Wallace, Jonathan McAfferty, Joseph Bartholomew, Lindsey Scot, Isaac Messer, Valentine Spawr and more.

[Click here to read a letter from Nancy Tidd to Gerry Carter.](#)

OBITUARIES: I have collected obits for family members (regardless of their location) and obits for people who may eventually tie into my family tree. There are also some obits of other well known people of the central IL area just for their historic value. This section is rather small right now because my page is new. If you have an obit of someone mentioned on this page or of someone related to anyone on this page, please Email me.

[Click here to read an incomplete newspaper clipping about Earl Tidd's moose hunting adventure.](#) This clipping was found among Gerry Carter's photograph collection upon

her death. The article has a photo as well.

[Click here to see a newspaper clipping regarding the wedding of Rahn Beeson and his wife Elfriede Meissner.](#)

[The Carters In 2000:](#) Lionel Carter's letter that went out with his Christmas cards for 2000. He mentions the 64th Reunion of the Colfax High School Class of 1936 and gives names of who attended. He also mentions the Carter Reunion in Colfax and notes that Rahn and Elfie Beeson came from New Jersey to attend. Lastly, he covers the 112th Cavalry Regiment Midwest Reunion in Joliet, Illinois.

[Click here to read Lionel's Jan. 17, 1999 letter to me.](#) This is the first letter he sent me after I spoke to him at the Carter Reunion of 1998 and told him I was interested in Carter history. We had talked a little then and I had shown him what little Carter information I had and how disorganized it was. In this letter he tries to set the record right. This letter also came with several pages of charts which helped me compile the current Carter family tree.

[Traveling With The Carters, 1977:](#) This is Lionel Carter's annual Christmas letter for the year 1977. In it he discusses Rahn and Elfie Beeson's return from 5 years in Germany. He also mentions the weddings of Paula Carter to Thomas Laub and Mona Carter to Gary Cole. He covers the Carter Reunion in Kennel Lake, IL and gives a partial run down of who showed up. There is also mention of the 112th Cavalry Reunion and several names of ex-G Troopers are mentioned. Lastly, he gives a list of friends who died in the past year including some Carter relatives and other residents of Colfax.

[History Of Lawndale, Martin, And Anchor Townships And The Villages Of Colfax And Anchor](#)The Bi-Centennial Book: Much of my genealogical material is drawn from a book called History Of Lawndale, Martin, And Anchor Townships And The Villages Of Colfax And Anchor. (I simply call it "The Colfax Bi-Centennial Book" for short.) Over time, I am slowly placing many of the biographies in this book on my web page. From this page you can see just how far I've gotten. I must warn the reader however, that I've been told this book does contain historical errors which I myself have not had time to investigate. I must also say that it has an annoying habit of not listing it's sources, making it hard to follow up on any biographical information given here. Still, I think it's a great book and deserves to be on-line where it can be appreciated.

In Small Things Forgotten

Last updated 3-11-02

Created by Mark Carter

1

<http://www.tirnanoc.org/index.php>

23 captures

24 Sep 2003 - 22 Dec 2022

Jun AUG Oct
03
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Welcome to TirNanOc Tuesday, August 03 2004 @ 04:59 AM EEST

Topics
Home
Site Comments (2/0)
General News (6/0)

User Functions
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Who's Online
Guest Users: 1

What's New
STORIES
No new stories

COMMENTS last 48 hrs
No new comments

LINKS last 2 wks
No recent new links

Amber Alerts

Below is an Amber Alert Ticker. It will have information on an abduction and contact info if an Amber alert has been issued.

Cancel Louisiana Amber Alert -- Jasmine W. Carroll area affected: Louisiana to Houston Texas (click for details) This is the Code Amber Amber Alert Ticker: [Click Here](#) for information on this Amber Alert.

Today's Featured Article

Spammers

Friday, May 07 2004 @ 01:44 PM EEST

Contributed by: Admin

Views: 69

General NewsSpammer causing problems.

[read more \(48 words\)](#) [2 comments](#) [Email Article To a Friend](#) [View Printable Version](#)

Most Recent Post: 05/26 12:17PM by Admin

Dwarf Otherkin?

Sunday, May 09 2004 @ 09:02 PM EEST

Contributed by: Dwarfkin

Views: 53

General NewsSeeking Dwarf Otherkin!

I suspect I am Dwarf Otherkin, and am desperately seeking contacts and resources on Dwarf Otherkin.

I have searched FOUR engines completely, including AvatarSearch, and have found absolutely NOTHING.

If you have ANY non-RPG, Otherkin resources or contacts for Dwarves, PLEASE send them to me.

Feel free also to spread the word that I am looking for Dwarf Otherkin, forward this message or whatever.

I am so utterly grateful for any assistance.

Regards,

Valorie Machin

wolfcreek@microcore.net

[1 comments](#) [Email Article To a Friend](#) [View Printable Version](#)

Most Recent Post: 05/25 05:39AM by Daende

Healers

Thursday, May 06 2004 @ 08:13 AM EEST

Contributed by: Lylorie

Views: 14

General NewsWhat do you think of when someone tells you they are a healer? Do you automatically think about the physical mending of the body? Well not all healers affect the physical well being of an individual. Today there are many variations on the term Healer. Some technicians of the healing process affect the mind. The well being of ones emotions can just as easily extend into the performance and well being of an individual. A healer can be just as simple as a coach in meditation or a teacher in Tia chi.

A healer is someone who reaches you spiritually and soothes what ails you. Think about it, a doctor has the power to control your status by just a word. You become in a panic state at the thought of possibly having a disease or something terminal when all it takes is your doctor to say your in the clear and your mental state as well as your nerves are calmed. Although we don't consider the news a doctor gives you as spiritual movement the impact is just the same.

When someone comes into your life and the love you have for them soothes you from being in an upheaval, such as holding the hand of a loved one while in traffic that too is considered a part of healing. There are many different small ways we all heal ourselves without thinking about it consciously. One can even heal the energies around them by taking in the moment and breathing.

With that said we all have a bit of healer within ourselves. It is how we look at the world that makes it possible for us to achieve healing our wounds. I hope my story helped opened up a part of confidence. However This is just one healers view point.

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COMMENTS!

Tuesday, February 10 2004 @ 02:35 AM EET

Contributed by: Admin

Views: 122

General NewsComments for Journals are UP!

[read more \(95 words\)](#) [Email Article To a Friend](#) [View Printable Version](#)

[Post a comment](#)

Bug Found

Friday, October 10 2003 @ 02:42 PM EEST

Contributed by: Admin

Views: 104

General NewsThanks to Firefen for pointing out a bug. It originally looked like we were dropping journal entries off the beginning end but it turned out to be a presentation error.

All fixed now.

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Journals!

Friday, July 25 2003 @ 10:26 AM EEST

Contributed by: Admin

Views: 288

General NewsWe Have Journals!

read more (95 words) 1 comments Email Article To a Friend View Printable Version
Most Recent Post: 07/26 07:05AM by Admin

Webrings and stuff

This is also the home site for the TirNanOc mailing list hosted on Topica. To check it out go to:

www.topica.com/lists/TirNanOc/subscribe

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This is the Hub site for the TirNanOc Webring.

This TirNanOc Web Ring site
owned by Gazer.

[Prev]

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2003 2004 2005

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[About the Covenant of the Goddess](#)

[Associate's Program](#)

[Resources for CoG's Next Generation of Witches](#)

[Local Councils](#)

[About Our Religion](#)

[Other Organizations](#)

[National Contacts](#)

Welcome to the CoGWeb, the WWW home page of the Covenant of the Goddess, an international organization of cooperating, autonomous Wiccan congregations and solitary practitioners.

Here, you'll find information about the COG organization and activities, as well as the religious beliefs and practices which comprise Wicca.

[Information about CoG](#)

[CoG Secure Donation Page](#)

[CoG Premium Page](#)

[Interfaith - CoG and the Interfaith Movement](#)

[Wiccan Youth Interfaith Essay Contest - A chance to attend the Parliament of the World's Religions in Barcelona, Spain in July 2004.](#)

[Wiccan Youth Interfaith Essay Contest Winner Announced Ms. Michelle Mueller of Bryn Mawr, PA submitted the winning essay.](#)

[About COG - A detailed description, including membership requirements, code of ethics, etc.](#)

Credentials Verification, Use this form to check the validity of CoG-issued credentials
MerryMeet, COG's annual festival and yearly Grand Council meeting.

Press releases from the National Public Information Officer(s)

Membership information

2002 Bylaws PDF.

National Charter HTML

Remember to visit our online bookstores:

Children & Youth Bookstore

Basic Craft Books

...in conjunction with Amazon.com.

Special Projects of COG

The Wiccan Children & Youth Resources Bibliography.

The Hart and Crescent Award, a youth award sponsored by COG.

Participation in the Parliament of World's Religions.

For fun: check out the CoG online stamp collection!

COG Local Councils and Activities

COG engages in local activities through its Local Councils. These Councils, located throughout the U.S., are composed of groups of Covens of various traditions, along with Solitaires from the local area.

About Our Religion

About Witchcraft - A multipart description of the religious beliefs and practices which comprise Wicca.

Commonly-Asked Questions - This answers the questions most frequently asked about our religion.

So, you think you've found a teacher... - tips on evaluating a would-be teacher of the Craft.

Other Organizations

Boston: Horns and Crescent, a local newsletter, carries listings of local events in the New England area. There is an online listing of this calendar of events available.

Europe: The Pagan Federation.

Australia and New Zealand: The Pagan Alliance.

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The Covenant of the Goddess will not store, aggregate, reproduce, duplicate, disseminate, extract, reutilize, copy, sell, resell, rent, lease or exploit any personal information collected about our visitors, members or donors except for non-commercial, internal purposes.

We do not share confidential information to third parties except for those third parties who are directly related to the delivery of services to our visitors, members and donors such as banks, credit card processing services, etc., and those related to putting on

MerryMeet and other events.

If you'd like further information about COG and its activities, please refer to our Contact Info page.

Comments, questions and suggestions about this web site may be directed to cogweb@cog.org.

Thank you for visiting CoGweb!

<http://members.aol.com/akcroebuck/>

123 captures

2 Dec 1998 - 9 Feb 2025

Jun JUL Aug

10

2003 2004 2005

About this capture

1734 the Robert Cochrane British mystery tradition of witchcraft and the Roebuck found in the Ancient Keltic Church

The Ancient Keltic Church

New URL- <http://ancientkelticchurch.org>

The Root Tradition of the

Ancient Keltic Church

The Ancient Keltic Church is a religious organization dedicated to the rediscovery and revival of the pagan mystery faith of the ancient Celtic peoples, and the incorporation of this ancient faith into modern 20th century America. It was founded in 1976 by Ann and David Finnin as an experimental group called The Roebuck, which was made up of members of many different magical systems devoted to the exploration of a British mystery tradition made public in Britain during the 1960's and introduced into the United States during the years 1964-1966 through the writings of Robert Cochrane, also known as the 1734 tradition. Cochrane died in 1966. However, with the aid of the Cochrane writings and material contributed by other British traditionalists, the members of the Roebuck attempted to recreate this tradition of witchcraft and, through trial and error, forged a mystery school designed to teach its students the various methods of personal

magical development.

Our History and Philosophy
The Clan of Tubal Cain
The Writings of Roy Bowers [Robert Cochrane]
Guardians of the Circle
The Spiral Staircase
Roebuck Classes
Membership
Essay on the Tradition
Roebuck FAQ
Recommended Booklist
Calendar of Events
Friends we support
For more information e-mail: akcroebuck@aol.com
or write to us at:

The Ancient Keltic Church

P.O. Box 663

Tujunga, California 91043-0663

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22 captures

20 Feb 1999 - 4 Feb 2005

Jun JUL Aug

25

2003 2004 2005

About this capture

Ann and David

OUR HISTORY and PHILOSOPHY

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In 1982, contact was made with William G. Gray and Evan John Jones, a members of the Clan of Tubal Cain - the British hereditary tradition of which Cochrane was the leader. After an apprenticeship which lasted nearly two years, Ann and David were adopted into the Clan by Jones and empowered to carry the tradition back to the States. Thus, a link between the old tradition and the new was formally established. The Clan Of Tubal Cain.

In 1989, The Roebuck incorporated as a legal, tax-exempt church and became the Ancient Keltic Church, with all the rights and responsibilities pertaining to our legal status. Since then, we have worked to establish the Ancient Keltic Church as a modern day Celtic mystery school of the sort that might have come down to us from ancient times had nearly 2,000 years of Christianity not intervened. It has a large group of people who attend its open festivals, it has a smaller group of devotees who choose to receive instruction in order to learn more about the mysteries, it has an Initiate priesthood that serves those who come to the rites by running rituals, teaching classes and giving oracles, and it has a core group of people who have dedicated their entire spiritual lives to guarding the rites and teachings against those who would dilute or corrupt them.

We carry on a tradition that practices magic and taps into ancient and primal sources for the power to do so. We invoke the aid of unseen forces and use natural materials like stones, herbs, animals, etc. to channel our will in order to make things happen. But we are, above all, a Pagan religion with a complex theology and strict code of behavior. We

believe that spiritual development comes first and that magic is secondary, coming once a certain level of attainment has been achieved. 'Our belief,' as Cochrane wrote in 1966, 'is concerned with wisdom; our true name, then, is the Wise people and wisdom is our aim.' One of the ways in which this is accomplished is through contact with the inner plane guardians of the circle. These guardians, called 'gods', 'shining ones', or, in later times, 'fairies', are the primordial forces of nature as described in Irish, Welsh and Gaelic folklore and are associated with the four elements of fire, earth, air and water.

These guardians, along with a Father God and Mother Goddess, make up the pantheon of deities to which a member is introduced, first through guided meditations and then through personal contacts. Personal development and magical power comes primarily through understanding all these natural forces, dark as well as light, and transforming that understanding into control over their aspects in the individual psyche.

However, once achieved, this personal development must then be laid upon the altar of service, for power is only a means to an end, not an end in itself. As tribal healers, seers and shamans of old knew well, the final result of the attainment of personal magical power is to go forth and serve the people of the tribe. By running rituals, teaching classes and ministering to the needs of the people by providing healing, counseling, and rites of passage for them and their children, we hope to continue this tradition of service and commitment to our community.

Evan John Jones 1936-2003

In memory of a cherished teacher and a good friend who inspired us to keep studying, learning and practicing our tradition.

John, may your cup always be full and your purse never empty until we meet again.

Bright Blessings,

Dave & Ann

<http://members.aol.com/ctubalcain/>

106 captures

2 May 1999 - 6 May 2021

Jun AUG Oct

28

2003 2004 2005

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1734 the Robert Cochrane British mystery tradition of witchcraft found in the Ancient Keltic Church

The Clan of Tubal Cain

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Why Tubal Cain
Tubal Cain Poem
Bowers on Genuine Witchcraft
Cochrane on The Craft
Cochrane on Cords
Cochrane on The Faith Of The Wise
Cochrane Witches Esbat
Recommended Booklist
Link to The Roebuck Web Page
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38 captures

2 Feb 1999 - 26 Jan 2021

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13

2002 2004 2005

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<http://www.cyberwitch.com/bowers/akc.htm>

51 captures

30 Oct 2000 - 10 Oct 2025

May JUN Jul

07

2003 2004 2005

About this capture

<http://members.aol.com/akcroebuck/guardians.html>

17 captures

20 Feb 1999 - 11 Feb 2021

Mar AUG Sep

About this capture
Guardians of the Circle

The circle is *Caer Sidi*, the spiral or revolving castle 'whirling round without motion between three elements' - fire, air and water. It is the abode of the White Goddess, and houses the Cauldron of *Cerridwen*. It is a place of rest where the souls of priests, magicians, kings and chieftains go to await rebirth. It is also the fortress of the *Sidhe*, where the fairies dance and is the place where our world and the world of the gods meet. At *Samhain*, souls of the departed can be summoned forth from the *Caer* to answer questions of importance.

The Castle is entered from the northeast and is reached by dancing of the maze or treading the mill showing that we must balance all the elements within ourselves before we can enter the realm of the gods. The guardians of the circle are eight, corresponding to the cardinal directions, the elements and the seasons of the year. They are called by name after the circle is cast and bid farewell before the circle is broken. They are not summoned or dismissed, for it is we who visit them, not they us.

If you are familiar with other methods of ceremony that use elemental designations at the four quarters, you may notice that the *Roebuck* seems a bit different. Our quarters are based on the traditional four *Airts*, the Gaelic term for the four cardinal points. The spirits from these directions carry the traditional colors of red for east, white for south, grey or blue for west and black for north. These attributes are reflected both in the wheel of the year, the evolution of life, and the cycle of the day.

One can find in the wheel the fiery passion of youth at the dawn of the day and the Spring of life in the East. Here then is the flame of battle in a young man's heart, and the gentle warmth to be found in a young maiden's eyes. The fertility and vibrant strength of the noonday and summer's earth are to be found in the South, both with the steadfastness of the deep hills and the wild growth of the woods.

To the West we turn for the deep cup of wisdom, to be seen in the maturity of later adulthood, and autumn falls on the year, and the sun sinks into the ocean's depths, visible both in the British Isles, and in California. At last we come to the North, where

winter's cold winds whip 'round us blowing away all illusions, allowing the ancient guardians of Air to teach us from an interminable collection of knowledge and lore.

So, then, our quarters are an outgrowth of the cycles to be seen around us, in every living thing. The Guardians are where they are not as consorts or because they belong together in the ancient tales, but because they represent the very properties of the elements we are working with at that place and time.

Links to Guardians

East

South

West

North

Center

Beyond

<http://members.aol.com/akcroebuck/guardians.html>

17 captures

20 Feb 1999 - 11 Feb 2021

Mar AUG Sep

20

2002 2004 2021

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East

South

West

North

Center

Beyond

<http://members.aol.com/akcroebuck/east.html>

10 captures

20 Feb 1999 - 20 Feb 2005

Dec FEB Mar

11

2003 2005 2006

About this capture
Guardians of East

Lugh

Lord of the East. He is called Lugh the Long Handed, or Llew Llaw Gyffes, the Celtic Sun god. He is the god of all light, knowledge, arts and crafts, and intellectual matters. His element is fire and he gives enthusiasm, enlightenment, mental agility and intelligence. He is the young King, the hero, the divine child of the Virgin Goddess. His festival is the Spring Equinox. He is pictured as a beautiful man, fair of hair and muscular, wearing red or yellow garments, also as a young warrior wearing armor and helmet and carrying a sword or spear.

Bride

Irish triple goddess of poetry, healing and smithcraft. She is the maiden, the virgin goddess, and the Muse who brings intuition, inspiration, harmony and artistic ability, and is the Patroness of all arts and crafts. She is mercurial, elusive and follows her own whim, refusing to follow rules of logic and reason. She is the new moon, the waxing moon and her festival is Imbolc. She is pictured as a young girl, small and lithe, shrouded in a dark mantle with occasional glimpses of yellow hair. She carries a lighted candle.

<http://members.aol.com/akcroebuck/south.html>

10 captures

20 Feb 1999 - 24 Feb 2005

May AUG Jan

29

2002 2004 2005

About this capture

Guardians of the South

Cernnunos

Lord of the South. He is the horned god of the forest and animals and he brings desire, lust, potency, fertility, and sensual pleasures as well as the joy of living, a sense of humor and laughter. His element is earth, and he is the consort of the great Earth Mother. He presides over revelries, matings and things having to do with animals. He brings the ecstasy of orgasm and intoxication. His festival is Midsummer or Summer Solstice. He is pictured as a well built man with stag's antlers, cloven hooves and erect penis. He wears animal skins and carries a wine skin and a harp or pipes.

Niamh

She is the love goddess who lures the love-struck poet to the Summerland where he lives in bliss for three hundred years. She is also the Earth Mother who lusts after her consort and brings forth all living things. She brings desire, fertility, pleasure and sensuality and is the primal female. She gives prosperity, success and material pleasures. She is the full moon who nourishes her children with her breast milk. Her festival is Beltaine. She is pictured as a very beautiful red-haired woman, dressed in a green gown and wearing flowers in her hair. She is obviously pregnant. She comes riding a white unicorn.

<http://members.aol.com/akcroebuck/west.html>

6 captures

20 Feb 1999 - 11 Feb 2005

Oct AUG Jan

29

1999 2004 2005

About this capture
Guardians of West

Nodens

Lord of the West. He is also Nuada of the Silver Hand, or the Fisher King who is lame and cannot rule. He is also Nudd or Llyr, the god of the sea. He brings wisdom and patience obtained through suffering, perserverance, insight and justice as well as moral strength and foresight. His element is water and his festival is the Autumn Equinox. He is pictured as a middle-aged man with dark hair shot with gray with a graying beard. He wears robes of dark blue or royal purple. His eyes are sad and wise, and he leans heavily upon a staff or cane.

Cerridwen

The goddess of the Cauldron of Inspiration and Wisdom who bore the poet Taliesin. She is the White Sow who eats her own farrow and gives them birth again. She is also the grail queen of Arthurian legend. She brings wisdom, visions, inspiration, dreams and the powers of divination. She also brings understanding and acceptance of fate, for she is the goddess of rebirth. She presides over all that has to do with deep emotions and feelings. Her festival is Lammas and she is the waning moon, or the Crone of Wisdom. She is pictured as a mature woman with dark hair flowing like waves about her shoulders. She wears a gown of the deepest blue with stars upon it. She carries a large chalice filled with the Aqua Vitae or waters of life which she pours out to all.

<http://members.aol.com/akcroebuck/north.html>

8 captures

20 Feb 1999 - 11 Feb 2005

Oct AUG Dec

29

2002 2004 2005

About this capture

Guardians of the North

Tautes

The Gaulish god of death and justice, also Samhain, the Irish god of the dead. He is Father Time and the god of fate who keeps the Akashic records and sees that the laws of Karma are obeyed. He is also the god of magic and the underworld who brings power and the ability to control one's own fate and that of others. His element is air and his festival is Yule or the Winter Solstice. He is pictured as a very old man, bent and withered with a long, white beard. He bears a sickle and an hourglass and wears a white robe with a tattered cloak wrapped around him to bear the cold, north wind.

The Morrigan

Irish battle goddess who chooses who will die and appears as a raven crow to pick at the corpses. She is also Morgan le Fay, King Arthur's sister and nemesis, queen of sorcery who ferried him away to the Isle of Avalon. She brings death and the understanding of death, sorcery, vengeance and sickness, but also the end of suffering and the peace of the grave. Her festival is Hallows or Samhain and she is the dark moon. She holds a knife that drips with blood in one hand and a skull in the other.

<http://members.aol.com/Akcroebuck/center.html>

6 captures

20 Feb 1999 - 26 Jan 2021

Oct OCT Jan

17

1999 2002 2021

About this capture

Guardians of the Center

Goda

The White Goddess of love and death, her face half white, and half black. She is Mother Nature, kind and cruel, merciful and ruthless, wild and untamed, following no law but her own. She brings both fertility and death, mating and killing, and is the goddess of change and transformation. She is also the goddess of the earth, moon and sea as well as the mother of all elements. All goddesses can be seen in her for she contains them all. She comes neither clothed or naked, neither on foot nor on horseback, neither fasting or feasting, neither attended or alone. She appears clothed in a net, with a raven flying overhead, and a hare running before her. She is wrapped in a net and rides on a goat.

Tubal Cain

The all-father, the god of time and all material things. He is the blacksmith god who takes the raw material of the earth and fashions it into either constructive, beautiful things that make life better or into instruments of death and dismemberment. He is the magician, the sorcerer, the coal black smith who is the lover of the White Goddess who she wins in the love chase, then maims, kills and finally resurrects again. He is the father of all the gods and they are seen in him. He comes as a strong, large and burly man, bearded with a black, sooty face and a pair of ram's horns curling around his head. He is well muscled and wears a goat-skin loin cloth and buskins. He labors over a forge, swinging his hammer against his anvil.

<http://members.aol.com/Akcroeibuck/beyond.html>

11 captures

20 Apr 1999 - 25 Jan 2021

Dec SEP Jan

29

2002 2004 2021

About this capture
The Black Goddess

She is Fate, the Creatress and the Destroyer.

You will understand why She destroys, but the destruction will bring its own sorrow ...
and that sorrow is perhaps Her greatest gift to the moons-struck poet."

Robert Cochrane (1966)

In the neverending blackness

Of the space between

Yesterday and tomorrow

We will find Her

Mother of both the darkness

And the dawn.

In the silent, breathless hush

Between the exhale and the inhale

Between the systolic and diastolic

Beats of a heart momentarily at rest

She abides.

Change swirls around her

Shifting patterns of light and dark

Earth and Air, Fire and Water

Good and Evil, Female and Male

Yet, she remains

As the still center of the cyclone

The all-seeing eye of the hurricane

Silent

Unmoving

Timeless

Formless

Nameless

Faceless

Always behind us

Like the dark side of the moon

Like the back of our own heads.

Feet first we enter

Her realm

Until head first we emerge

Bundled into our graves

In a fetal position

Our knees tucked beneath our chins

Awaiting the dawn.

What will we dream in this sleep between

The death rattle and that gasp that heralds

A baby's first wail?

Will the melodrama

Of our life past make us laugh

Or cry?

Will we try to turn away

When we have no head to turn?

Will we try to shut

Our lidless eyes?

Or will we watch the movie

Through its final reel

Alone?

The Hell of the Christians

Holds no such anguish.

And yet

Dawn comes.

We gasp, we wail and rejoin the dance of life

And try not to stumble

Or tread on others' feet.

Set after set

The piper never tires.

We step the figure

Clasping now this hand, and now that

In the traveling measure, the grand hey

First fearful, then graceful

Awaiting the next tune and the next

With tapping toes

And cheerful whistle

Until that day which is not a day

That time which is not a time

In the still of the darkness

between nightfall and daybreak

Between the last breath and the first

When finally we are freed from

Images seen only

In the upside-down mirrors

On the rear surfaces of our eyes

We will at last see Her face

And we will find it

Beautiful.

<http://members.aol.com/akcroebuck/sprial.html>

20 captures

5 Dec 1998 - 8 May 2011

May JUL Jan

27

2002 2004 2006

About this capture

The Spiral Staircase

The Roebuck Pathway to

Orientation and Initiation

Orientation

For those who wish to become familiar with our training and modes of working, we offer a series of workshops designed for the student seeking membership in the Ancient Keltic Church.

Step 1: Trance State Induction

In this step the student learns to access the rich resources of the subconscious mind by entering a self-hypnotic state. The history, uses and methods of trance in the craft are covered. Be it noted: illegal substances are not used.

Step 2: Building an Astral Temple

Each traveller on the plane of the imagination needs a safe haven for rest and orientation. Using hypnotic techniques from Step 1, the student sets up a home base in the Astral.

Step 3: Techniques of Invocation

Invocations are a necessary part before, during and after a ritual. They are used both for the opening and closing ceremonies of a circle, and for bringing the power of the gods to and/or into another member of the circle.

Step 4: Journey to the Eastern Quarter

This is the first of seven scheduled inner-plane journeys. The student is led by guided

meditation from the previously-set astral temple to safely visit the gods in their aspect of Fire. The student visits the Goddess as Brigit and Lugh, the fire-warrior.

Step 5: Journey to the Southern Quarter

The element of Earth is attributed to the Southern quarter in this tradition. Here can be found Niamh, golden-haired earth mother; and Cernnunos of the animals, god of wine, revelry and song.

Step 6: Journey to the Western Quarter

The west coast of California, like the west coast of Britain, faces the wide ocean; thus we address the element of water there. The student visits Cerridwen, queen of the Cauldron of Inspiration and Nodens, lord of wisdom and the sea.

Step 7: Journey to the Northern Quarter

Air is symbolized by the cold North wind. The castle of the North is peopled by Tautess, the Gaulish god of age and wisdom and the Morrigan, the battle-queen of the ancient Irish.

Step 8: Journey to the Spiral Castle

In three dimensions, the directions of up and down are viable options. This hypnotic journey leads above to the Spiral Castle to meet Goda, the White Goddess and queen of the gods.

Step 9: Journey to the Forge of Old Tubal

Deep in the hot interior of the Earth beneath our feet, creation is forged into all its forms. Here the student will meet Tubal Cain and watch him work in the smithy of the gods.

Step 10: The Black Goddess

The last of the required astral journeys leads to the source of all wisdom, and into the dark corners of the student's own soul.

Thus ends the orientation to the gods and ritual practices of the Roebuck Tradition. With these journeys, and in the course of moons and festivals in between, the student will have been introduced to our guardians and ways, and will be, we hope, comfortable with our rites and circles.

Initiation

In order to become a initiate, the following steps must also be mastered. They include some of the prime skills necessary for becoming a priest or priestess of the Roebuck Tradition. Successful completion of these steps qualifies the student to apply for initiation into the Ancient Keltic Church.

Step 11: Planning and Running a Ritual

Having no codified scripts, the circle plans each ritual separately as the season and circumstances dictate. Here the student will, using the knowledge gained in the previous lessons, devise and execute a rite according to the methodologies he or she has previously observed. Help is available from the priesthood, but the student is wholly responsible for all the steps involved in successfully "delivering the goods" for the assembled.

Step 12: God or Goddess Contact

Under proper supervision, the student calls one of the gods and receives a message from him or her. Emphasis is on "talking" to the gods and bringing through the message clearly and with as little interpretation as possible.

Step 13: God or Goddess Possession

Within a protected circle, the student invites one of the gods into the circle to speak through the student. Emphasis is on "subletting" the physical form and allowing the god or goddess free reign to speak to the assembled members of the circle.

Some students have more background in occult subjects than others and the degree of prior training will determine in part how rapidly an individual student will progress. Each step can take anywhere from an evening to a month to complete. Since each student is trained individually, there is no set timetable. Each step will be offered when those doing the training decide the student is ready for it. Therefore, each student competes with no one but him or herself and will finish all the steps at his or her own pace.

<http://members.aol.com/akcroebuck/roebuckclasses.html>

19 captures

8 Jun 2000 - 9 Mar 2021

Feb JUN Aug

18

2003 2004 2008

About this capture

For information, e-mail: Akcroebuck@aol.com

Roebuck Tradition Classes
taught by The Ancient Keltic Church, Inc.
at Raven's Flight, 8 pm
None at this Time

A \$5.00 donation for each class

to Raven's Flight is requested.

Call (818) 985-2944 for information

<http://members.aol.com/Akcroebuck/membership.html>

19 captures

5 Dec 1998 - 30 Apr 2006

Feb JUL Aug

25

2003 2004 2006

About this capture
Membership

Membership in the Ancient Keltic Church is open to everyone, regardless of ethnic group, previous religious affiliation, gender or sexual orientation. Anyone may attend its public festivals and classes and may be considered for invitation to any of its smaller, more informal circles. We are not a large organization, so there is ample opportunity for everyone to get to know one another and be an active participant in circles and other functions.

There is also an opportunity to join one of the many groups that the Ancient Keltic Church sponsors. The leaders and members of these groups often attend church functions and can be approached freely. However, these groups, due to space and time considerations, are selective. Acceptance is not guaranteed and often a waiting period is required. The length of this waiting period will vary from group to group. Always, the best course of action is to ask questions.

The Ancient Keltic Church has an initiate priesthood which teaches students and runs circles. Membership in this priesthood requires a great deal of time, effort and dedication and is not for everyone. A course of study is undertaken to fully acquaint the student with the tradition and teach the kind of magical skills necessary for working within a circle. Initiate training involves a very personal relationship between student and teacher and is individually tailored to each student's needs and personal history. Candidates for initiation are chosen with considerable care and many factors, particularly their sincerity and desire to work and study, are taken into account. The training can take as much as two years and requires a great deal of time and effort on the part of both student and teacher. Therefore, it is not entered into lightly.

The Roebuck tradition stresses personal responsibility and initiative. A member of the Ancient Keltic Church is as involved as he or she makes the effort to be. The working priesthood of the Church, in addition to their jobs, families and personal lives, have done their best to provide services and functions for the public and the Pagan community. It is up to the members of the Church to attend festivals regularly, ask questions and offer help and encouragement whenever possible to those who have put together the event. Those members who have made the effort to participate fully in church events will be more likely to be the ones considered for initiate training should such training be requested.

<http://members.aol.com/akcroebuck/essay.html>

20 captures

7 Dec 1998 - 25 Jan 2008

May AUG Dec

02

2003 2004 2008

About this capture

The Roebuck Tradition

by

Ann and Dave Finnin

In this essay, I have taken on the rather formidable task of briefly outlining the elements of our tradition, how it came about and how it relates to both the Ancient Keltic Church and the Roebuck daughter covens. Much of it we have kept under wraps for much of our past years for reasons which I will outline in a moment. Throughout history, there have been good reasons why mystery traditions were kept secret from outsiders. However, it is also necessary at some point to elucidate these mysteries to those who wish to become involved with them so that they know precisely what they are letting themselves in for.

The main elements of a mystery tradition is that it promotes the personal magical and spiritual growth of the individual, regardless of gender. They are geared for those men and women who wish to transcend the herd mentality, and the gender roles that go with it, and develop as individual souls. And while men and women will take a different approach to this process, the process itself, the overcoming of fate and individual empowerment, remains the same for both.

When we founded the Roebuck in 1976, our express purpose was to rediscover and, hopefully, reconstruct such a mystery tradition that would fit within the context of modern Wicca. This turned out to be a very daunting task. In the late 1960s and early 1970s, there was literally nothing written on paganism other than lurid books on "Witchcraft" which included little more than spellcasting and scripts for festival rituals. While this fit in to the reconstruction of Wicca as a "prechristian fertility religion," it did us little good in our quest for the pagan mysteries. Other books on mysticism, even Celtic and so-called "druidic" mysticism, were either Christian or heavily Theosophical in nature. Ceremonial Magical systems were also Judeo-Christian and overtly monotheistic. Books on the mystery traditions of the Greeks and Romans were more helpful, but lacking in cultural definition.

Then we discovered the Bowers material. In brief, Roy Bowers (aka Robert Cochrane) was a self-described witch, blacksmith, mystic and poet who lived in England during the 1960s. He published no books like Gerald Gardner but, up until his tragic and untimely death in 1966, he wrote voluminous letters and magazine articles which described a mystery tradition which went beyond the "eye-of-newt" form of the craft described by Gardner. The purpose of this mystery tradition was to find the secret name of, and thereby commune with, the dark or wisdom aspect of the Goddess and thereby transcend one's own fate. Using the imagery in the *White Goddess* by Robert Graves, Roy hinted that this secret name was contained in a glyph made up of four numbers: 1, 7, 3 and 4. By solving the riddle of "1734," one could discover the nature of this Dark Goddess and enlisting Her aid in mastering one's own spiritual destiny. This, and not dancing naked around a tree, was the Craft of the Wise.

Bower's writings, limited as they were to newsletters and personal correspondence, would have stayed in England save for one happy circumstance. In 1965, an American named Joe Wilson put an ad in one of the newsletters that Bowers wrote for asking for correspondence about the craft. For some reason, Bowers decided to answer the ad and he and Joe corresponded [5 letters] until his death [December 20 1965-Mid June 1966]. Joe Wilson later went to England in 1972 and tried to find the people who had known Roy, but met with limited success. Upon his return, he began to circulate the material now known as the Bowers Letters (consisting of the original letters Roy wrote to him along with some letters [3] to Norman and some other bits and pieces of lore) among his own students in an attempt to work the magic that Roy had taught. The Bowers Letters eventually became the secret text of a mysterious "pseudo-tradition" that became known as "1734" which presented itself as a mystical alternative to standard Gardnerian Wicca.

We happened to be two of the people who worked with Joe Wilson during those years. We received a copy of the Bowers material in 1975 and armed with that and the *White Goddess*, began our own reconstruction -- an effort which culminated in the Roebuck tradition. Since "1734" was based on visions and personal experiences with the gods, we first had to learn the various methods of trance state induction. Since I was in graduate school studying experimental psychology at the time, I employed some of the methods I was learning in my classes, such as autohypnosis and guided imagery, in our circle work. However, there was one key element that continued to elude us. In the Bowers Letters, Roy refers to a ritual called "approaching the altar." He waxes very eloquent about the benefits and uses of this ritual but fails to tell precisely how it is performed. About ten years of effort went into trying out varying ways of performing this

ritual. All efforts failed. There was only one thing to do -- go to England ourselves and make our own attempt to find the people who had worked with Roy.

To make a long story very short, we took a shot in the dark and wrote to a man named Bill Gray who had been famous for his books on Cabala and Ceremonial Magic. It was a long shot. In his books, Bill had been very critical of the craft, particularly the Gardnarian variety. However one of his books called the Rollright Ritual (now reprinted under the name By Standing Stone and Elder Tree) seemed more like what we were seeking. It turned out that Bill had not only known Roy but had worked with and corresponded extensively with him on numerous occasions. He gave us copies of letters [14] Roy had written to him and, most important, the name and address of the man who had been in Roy's group in the 1960s. One thing led to another and we began our apprenticeship with Evan John Jones (author of Witchcraft, a Tradition Renewed). We finally learned the proper ritual technique and were adopted into, The Clan of Tubal Cain which was the name of Roy's old group.

For the next several years, we experimented with this ritual, eventually bringing in selected members of the Roebuck into what became the American branch of the Clan of Tubal Cain. Eventually, the Clan became the core of the Roebuck and its members dedicated to preserving this ritual, and the lore surrounding it, in the form in which we originally learned it. This ritual constitutes the plug into the wall socket which carries the power of the Otherworld to the entire Roebuck, and those who are oathbound to guard it do not take their task lightly. And while not everyone in the Roebuck, the various daughter groups or the Ancient Keltic Church, is called to this task, it might be useful to everyone who works with us to know the source of the emmense power that they often feel in our circles.

The Ancient Keltic Church, which came into being in December of 1989, is the result of an attempt to incorporate the Roebuck into a form that could possibly fit the IRS criteria of a "church." Gradually, it is taking on the form that many mystery schools of the post-Roman era had. It has a group of people who attend its open festivals, it has a smaller group of devotees who choose to receive instruction in order to learn more about the mysteries, it has an Initiate priesthood that serves those who come to the rites by running rituals, teaching classes and giving oracles, and it has a core group of people who have dedicated their entire spiritual lives to guarding the rites against those who would dilute or corrupt them.

That, in a nutshell, is who and what we are. We seek to serve the greater pagan community by showing them that there is more to paganism than fertility rites even though, as it was in times past, most people are more interested in attending the rituals which will enhance their everyday lives (the "sabbat-go-to-meeting" pagans) rather than dedicating themselves to the discipline of personal enlightenment and transformation. That path has always been and will continue to be a path trod by the few rather than the many. However, providing it for those few is our reason for being.

<http://members.aol.com/Akcroebuck/faq.html>

18 captures

3 Dec 1998 - 24 Jun 2006

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27

2003 2004 2006

About this capture

Frequently Asked Questions/Criticisms

About the Roebuck

The Roebuck has been in existence since 1976. Why have we not "gone public" before now as other groups have done? Over the past twenty years, the Roebuck and its members have come under considerable fire about its tradition from a variety of different sources. Beginning even before its formal inception, the entire premise of a mystery tradition has been severely and harshly criticized by those who seemed to object to its very existence. I will attempt to summarize these criticisms in order to help those of you who have heard these from other groups understand why we do what we do and why, despite the criticism, we will continue to do it in the future.

We are elitist. We have maintained over the years that only a small percentage of the pagan community has the intelligence, imagination and will to study the mysteries. This is not a path for everyone and we only accept those who have shown that they can "pass muster." This, of course, goes against the democratic and egalitarian principles upon which this country was founded. Through the church, we have set up our open festivals to try to accommodate this right to public access, but the fact remains that while everyone should, and does, have equal opportunity to try the mysteries, not everyone has what it takes to do them properly. We can either dilute the mysteries for the masses, or limit access to those people who have what it takes to deal with them. It's either one or the other.

We are anti-feminist. The source of this criticism is usually women who don't approve of

the equal status of men in our circle and object to the fact that we do not glorify women's (and, by extension, the earth's) fertility cycles in our rituals. Again, we are a mystery tradition, not a fertility one. The point of our workings is to transcend gender-based roles and to find the methods of personal transformation that apply to both men and women. While we do not denigrate women's mysteries, or men's mysteries for that matter, our focus is that of "person's mysteries" or those mysteries that men and women can relate to equally.

We are homophobic. This criticism stems from the fact that many gays see the Craft as a refuge from the strict patriarchal Judeo-Christian culture and they wish to express their gay lifestyle without anyone setting any limits on them. While this is understandable, the fact remains that men and women have different ways of generating magical power just as anodes and cathodes do inside a battery. This has nothing to do with sexual preference, but with hormonal makeup and other psychophysiological factors. A gay man is not a woman any more than a lesbian is a man. Two anodes may love each other very much, but they aren't going to generate the electricity of an anode and a cathode.

We are not sexually liberated. More groups are destroyed on both sides of the Atlantic by their leaders thinking that they had the right to have sex with whichever member appealed to them, irregardless of who was legally married to whom. We decided from the very first that fidelity and self-restraint were pagan virtues too and Dave and I made the decision that we would refrain from what is often called "right of carnal access" simply to appear liberated. A coven is not a group marriage and individual marriage vows, like any other oaths, are important and binding. We feel that sex magic is best practiced in private by two adults with an emotional and spiritual commitment to each other.

We are not socially conscious. By this, people usually mean that we are not politically correct. Our cultural exclusivity, strict entrance requirements and circle discipline, refusal to be involved as a group in political causes and our insistence on personal responsibility (not to mention our fondness for weaponry of various kinds) makes us unacceptable for those in our society who wish instant resolution to all social problems. We feel that people achieve enlightenment and spiritual maturity one person at a time, not in a mass movement. Therefore, we concentrate on individual growth and development rather than political issues.

We "out" people. Many people, particularly those involved in fantasy role playing and re-creation groups, object to our long-standing policy of insisting on the use of real, that is, legal, names when dealing with us. Too many people in the community hide behind elaborate and fanciful names and titles in order to appear to be something they are not.

We acknowledge that in a few isolated cases a person must use a pseudonym when writing or appearing in a public forum. However, in purely social situations, particularly when someone is inquiring into our group, we will insist on knowing the inquirer's real name and place of residence before revealing any information about ourselves and our group.

Perhaps more than any other time in history, we live in a culture that has completely abandoned the notion of individual responsibility. We have become a nation of victims, encouraged by those in authority to blame everybody and everything else for whatever our circumstances happen to be. As a result of this, there has also grown a vast industry of professional and amateur care-givers who will, for either money or ego strokes, will attempt to encourage the victim mentality in order to justify their continued existence or establish their financial power base.

This attitude is directly antithetical to the purpose of the Roebuck, or, indeed, any other mystery school. The bottom line of any mystery teaching is that each person is individually responsible for his or her own life, both spiritual and emotional. While we are not necessarily to blame for what others do to us, particularly in childhood, we are to blame if we allow those past experiences to mess up our current life. We can empower ourselves to overcome any obstacles that we wish to. The techniques are there and have been there for millennia for those who really desire to take advantage of them.

But, like the Catholic priesthood of the Middle Ages who fed off of the spiritual hypochondria of the masses, the present Social Services industry who feed off of the emotional hypochondria of the same masses are not likely to take very kindly to this notion. If everybody took charge of their own lives, then a lot of therapists, psychiatrists, government bureaucrats and social workers would be out of a job. And, just as heretics were burned in the Middle Ages for insisting that they did not need a priest or the sacraments to get them into heaven, heretics will be persecuted now for insisting that they don't need a priestly therapist or the sacrament of Prozac to get them into that same heaven.

However, if we, like them, insist on our own freedom of conscience and spiritual and emotional self-reliance, we can also count on the same persecution as those who minister to the masses rise up against us and call us evil. We are not so different from our counterparts a thousand years ago. We, too, have to choose between social acceptability and personal empowerment. We can't remain emotional victims any more than they could remain spiritual victims and expect to work the magic of the gods. Somewhere along the line, we must take the same journey towards self-hood and claim the same spiritual fire. But, like them, there will be nobody to blame but ourselves if we

fail. And the social consequences are just as grim as the pyre or the gibbet if we succeed.

This brings those of us who join mystery traditions to some very difficult and fundamental choices. Through sacred ritual and communion with the gods, we receive divine power that can be used to produce changes in our world. This has been the purpose of the mysteries from the dawn of humanity. However, that power for change must first manifest within us before it can manifest anywhere else. We must grow and change before the world around us can change. And therein lies the dilemma. We cannot claim the power to change our lives for the better without admitting that we allowed our lives to be messed up in the first place.

This is why people who join mystery schools often experience such upheavals in their emotional and physical lives (what we in the Roebuck call the Maiden Year Blues) afterwards. By joining a mystery tradition, one declares before the gods that one wishes to become the master or mistress of one's own spiritual destiny. However, we cannot choose to take charge of our life on the spiritual plane and insist on remaining a victim on the physical and emotional planes. It simply does not work that way. Nearly two thousand years ago, a man writing under the name Hermes Trismagistus inscribed upon the Emerald Tablet "As above, so below." And that is just as true now as it was then.

So, why do the very few of us choose to take the mystery path? Because, in all places and in all times, there have been those of us who refuse to be controlled by those who would exploit human greed and laziness in order to keep humanity under their spiritual, emotional or physical thumbs. There are those of us who instinctively know that we are not free if we remain dependent upon our society for physical, emotional or spiritual sustenance. If you let someone else take care of you, then you must do as they tell you or they will withdraw their support. Take care of yourself and you become the master or mistress of your own destiny. It's as simple -- and as difficult -- as that.

And so, once again, the mystery path is hidden from outsiders -- hidden not because of any secretive effort by those who practice them, but hidden by the very fact that most people don't want to see them. But, like the Purloined Letter which is hidden in full view, the mysteries are there, have been there and will continue to be there, for those who have the inner soul urge to seek them. This is the gift of the gods to mortals. The society and culture may change, but that gift remains the same throughout time. All we have ever had to do is to reach out and accept it.

Human society will exact its price for defying the status quo and insisting on being an individual rather than just one more member of the herd. For most people, this price is too high to pay. They would rather fit in, belong and be accepted by their fellow humans. But for a few of us, the price for individuality is well worth it.

<http://members.aol.com/Akcroebuck/booklist.html>

19 captures

2 Dec 1998 - 12 Sep 2005

Apr JUL Feb

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2002 2004 2005

About this capture

Recommended Booklist

There are many books currently available on the Craft and Paganism. It is useful to read as many as possible, both good and bad, in order to obtain a perspective on the Craft as a whole and where the Roebuck Tradition fits within it. The following list provides a sample of the ones that will help the student better understand our tradition.

Valiente, Doreen and Jones, Evan J.

****WITCHCRAFT: A TRADITION RENEWED**

Evan John Jones, who actually wrote this book, was the original contact for the Roebuck in England in 1982. In this work, he outlines the elements of a tradition similar to the one he taught to the members of the Roebuck.

Gray, William

WESTERN INNER WORKINGS

This is the first volume of the Sangreal Sodality Series which deals with the Western tradition and the idea of the Sacred King and the quest for the Holy Grail. Gray also knew Cochrane and the chapter 'Paganistic Principles' is based on their extensive correspondence.

Gray, William

BY STANDING STONE AND ELDER TREE

Originally titled "The Rollright Ritual," this book describes a very effective method for reconstructing the rituals originally held in ancient stone circles.

Graves, Robert

*THE WHITE GODDESS

Graves has compiled a complete language of Pagan symbolism, lore and practices which has been heavily used over the last forty years in reconstructing many Pagan traditions. The book is difficult to read, but it is absolutely essential in understanding our tradition.

Squire, Charles

*CELTIC MYTH AND LEGEND

A thorough introduction to Irish, Welsh and Gaulish mythology. For those not already familiar with Celtic myth, this book is a good preparation for reading THE WHITE GODDESS.

Evan John Jones & Robert Cochrane, editor Mike Howard

**The Roebuck in the Thicket

An Anthology of articles by Robert Cochrane and Evan John Jones and a history of the Clan of Tubal Cain in the UK. We highly recommended it.

Markale, Jean

WOMEN OF THE CELTS

An important book in the development of the Roebuck pantheon of goddesses and an interesting analysis of the feminine mysteries as they are found in Celtic myths, legends and culture.

Pennick, Nigel

PRACTICAL MAGIC IN THE NORTHERN TRADITION

This scholarly but very readable work outlines the elements of the magical traditions, customs and practices of all the ancient peoples of Northern Europe, including Celtic,

Norse and Anglo-Saxon.

Sharkey, John

CELTIC MYSTERIES: THE ANCIENT RELIGION

This little book outlines most of the important facets of ancient Celtic religious beliefs, both in detailed description and exquisite pictures.

Jackson, Nigel Aldcroft

*Call of the Horned Piper

His book covers the symbolism, and myths of the Traditional Craft, Highly recommended

Amber K

COVENCRAFT- Witchcraft for Three or More

A guide for the working coven , We highly recommended it.

Ronald Hutton

The Triumph of the Moon-A History of Modern Pagan Witchcraft

The only full-scale scholarly study of the religion.

Gwyn

**Light from the Shadows- A Mythos of Modern Traditional Witchcraft

Traditional Witchcraft as practised today.

Robert Cochrane with Evan John Jones

Edited and Introduced by Michael Howard

**The Robert Cochrane Letters-An Insight into Modern Traditional Witchcraft

<http://members.aol.com/akcroebuck/calendar.html>

17 captures
20 Feb 1999 - 26 Feb 2005
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2002 2004 2005

About this capture

Ancient Keltic Church

The Ancient Keltic Church was incorporated in 1989 to provide a legal, tax-exempt status to the original Roebuck coven and all of its present and future daughter covens. This status enables us to offer to the community a variety of open festivals and classes that anyone may attend. Public festivals are held four times a year on the Saturday nearest the Celtic Fire Festivals of Imbolasadh (August 1) and Samhain (October 31).

Roebuck Classes Infomation

Our Festival Schedule for 2004 is as follows*:

Samhain

Imbolc

Beltaine

Lammas

Lammas Festival

*All dates and places subject to change

Link to MapQuest to find the addresse

For information, e-mail: Akcroebuck@aol.com

For information on future events, please contact us at: akcroebuck@ aol.com

or write to us at (snail mail):

The Ancient Keltic Church

P.O. Box 663

Tujunga, California 91043-0663

<http://members.aol.com/Akcroebuck/roebuckclasses.html>

19 captures

08 Jun 2000 - 09 Mar 2021

Jul AUG Sep

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2003 2004 2005

About this capture

For information, e-mail: Akcroebuck@aol.com

Roebuck Tradition Classes
taught by The Ancient Keltic Church, Inc.
at Raven's Flight, 8 pm
None at this Time

A \$5.00 donation for each class

to Raven's Flight is requested.

Call (818) 985-2944 for information

<http://members.aol.com/Akcroebuck/business.html>

13 captures

2 Dec 1998 - 10 Jan 2008

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About this capture

The Members of the Roebuck are pleased to support the following businesses:

Offering love potions with essential oils & pheromones

WEB PAGES of OUR FRIENDS

KELVIN'S-Caer Glas Circle

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13 captures

2 Dec 1998 - 10 Jan 2008

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06

2003 2004 2008

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WEB PAGES of OUR FRIENDS

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<http://caerglas.org/>

106 captures

3 Jun 2002 - 9 Aug 2024

Jun SEP Nov

01

2003 2004 2005

About this capture

[home](#) [About Caer Glas](#) [Map](#) [Calendar](#) [Contact us](#) [Links](#)

Deity of the Month

To defeat despair in the heartiness of our Gods
To defeat loneliness in our love for each other
To defeat fear in our courage to face our lives and survive
To defeat stress with a firm grasp on inner peace
and the certain knowledge that all things worldly,
save our true convictions, are fleeting.

<http://www.webcom.com/edfitch/efitch/efitch.html>

37 captures

29 Jan 1999 - 11 Feb 2021

Jul AUG Sep

21

2003 2004 2005

About this capture

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If you think you have mistyped the Location, please try again.

If you have followed an invalid link or bookmark, you may be able to find the main page of the site by removing the filename from the URL. For instance, if

"http://www.domain.ext/obsolete.html" is the URL that you followed here, try entering just "http://www.domain.ext/" in your browser.

Note to WebCom users: The way WebCom custom error messages work have recently changed! For more information please see our documentation.

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64 captures

10 Feb 1999 - 3 Dec 2024

Jun SEP Oct

25

2003 2004 2006

About this capture

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195 captures
5 Jun 1997 - 24 Aug 2025
Apr AUG Oct
04
2003 2004 2005

About this capture

Witches, Pagans
of The World

Pages To Date

121,648,666

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UK Regions

Canada...

Australia...

Countries...

Community Notices
(Last 10 Posts)

Global Posts

Aug.03: Need lots of healing and job energy...

Aug.02: Thoughts and Opinions Needed

Aug.02: Help Our Sister!

Aug.02: Another New Initiate!

Aug.01: De-Criminalize the Worship of the Gods

Aug.01: Working for Clarity this Election Season

Jul.29: Vodou Sosyete looking for drummers!

Jul.28: A Handfasting

Jul.27: Moderators needed

Jul.27: Nightmare Remedy Needed

More Community Notices...

Commercial...

For the latest goods & services notices... Click [HERE](#)

[[Submit Your Press Release](#)]

Who, What...

Mission Statement: The Witches' Voice is a proactive educational network providing news, information services and resources for and about Pagans, Heathens, Witches and Wiccans.

Neutrality: TWV is a neutral forum open to all adherents of the various Heathen religions, Pagan, Witch, Wiccan traditions and to Solitary Practitioners who/that follow a positive code of ethics such as The Wiccan Rede or The Ring of Troth's, Nine Virtues.

No Advertising: Witchvox is a truly free community resource. We don't sell products, shake you for cash, or work any 'side deals' with Pagan Merchants or Publishing houses.

Note: If you see any vendors offering a percentage of sales as a donation to TWV, do know that we have no control over this sort of activity nor do we endorse it. If you want to support any group or org. we recommend that you do this directly.

Menus

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The Web Page that you requested... does not exist here.

Here Are Some Options:

Click on the "witchvox.com" logo above to go the witchvox splash page.

If you are searching for the latest in Pagan/Religious News... Go to Wren's Nest

Utilize the menus to your left to surf one of the many areas of this site.

Use the chapter links below to get to the page you were looking for. All Chapter indexes are detailed and will help you.

Use the Search engine options below to get to the page you were looking for. They are quite powerful and will return a wealth of information.

If you are looking for Covens, Groups, Events, Shops, Websites or Pagans in your area Go [HERE](#) OR use the area links on the left side bar of this page.

Do know that we track all errors and 'page not found' in our server logs and debug any incorrect references rendered from within the Witchvox Website on a weekly basis.

In your service!

Fritz Jung
Webcrafter/Administrator
The Witches' Voice Inc.
Wednesday - August 04, 2004

Vx Articles
Search 96-04

Keywords

Wren's Nest
News 97-04

Article

Wk. Updates
Weeks 97-04

Keywords

Pagan Web
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Pagan/Witch
50,000 Profiles

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Tips - White Pages (Resources) - Issues/Concerns - West Memphis 3 - Witch Hunts -
Pagan Protection Tips - Healing Planet Earth

Your Voices: Adult Essays - Young Pagan Essays - Pagan Perspectives (On Hold) -
WitchWars: Fire in the Craft - Gay Pagan - Pagan Parenting - Military - Pagan Passages

Pagan Music: Pagan Musicians - Bardic Circle at WitchVox - Free Music from TWV

Vox Central: About TWV - Wren: Words, Wrants and Wramblings - Guest Rants - Past
Surveys - A Quest for Unity

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Pagans

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Wren's Nest..

HHS Monitors Scientists' Meetings With International Groups [4,428] - (2)

Legend, Magic And Myth: In Search Of The Real King Arthur [3,470] - (2)

More: Ridge Defends 'Three-Year-Old' U.S. Terror Alert [2,824] - (10)

Update: Prosecutors Drop Case Against Druid Charged With Carrying Sword [2,422] - (4)

The Village: Shocking New Documentary Film Exposes the Dangers of Wicca! (*Spoof) [4,872] - (18)

We Shop, Therefore We Are [8,232] - (3)

Tenn. Cracks Down On Unlicensed Resellers [5,382] - (1)

S. African Boy's Limbs Possibly Severed For Witchcraft [4,416] - (10)

Witchcraft Murders In Makete [4,544] - (4)

Years-Old Data Led To Terror Alert [4,490] - (11)

[View ALL News](#)

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1091595878.2125 sec.

Current Essay Topic

Solitary Practice

Many Pagans practice as solitaires, at least some of the time. If you are one of them, tell us how you structure your practice, why you work alone, and where (or if) you go for teaching, feedback and community.

The Deadline for this topic is Sep.21 2004.

Any thoughtful and postive essays of over 1,000 words will be published. Please read our editorial guidelines first, and send your essay to Diotima

<http://users.cwnet.com/season/>

20 captures

30 Dec 2001 - 7 Jun 2007

Jun AUG Oct

16

2003 2004 2005

About this capture

Brigadoon

brigdoon.jpg (69030 bytes)

Where the veil between the worlds is thin....

A Village of Traditional Wicca & Witchcraft

This site is under conjuration and is continuously updated...

The Village Life

Branson and Season's Cottage

The Library - where the files on Wicca and Witchcraft are kept.

1907 Psychometry book in the Library files!

The Kitchen - New recipes have just been posted!

The Craft Cellar has just been added!

Visit the bath for health and beauty recipes!

Our Neighbors

Ol' Gerald, Uncle Joe, Robert Cochrane, The Plant Bran, Patricia Crowther, Sybil Leek and quite a few other interestin' folks live here in the village.

The Village Square

Here you will find the children at play and magic and spells to delight them! (for children of all ages!)

The Village Smithy

-Under construction-

This is where the menfolk gather and stay out of the women's hair!

Boarshead Tavern

NEW! In celebration of Mead Moon, information and some wonderful links have been added!

This is the place where the wandering minstrel drops in from time to time to give us a song and a story or two.

The Village Crier

Here you will find current events, announcements, and such. Moontides, seasonal festivities, or perhaps a gathering to go to...

Neighboring Villages

For those who live in Brigadoon, Sherwood Forest and Camelot are not more than a days journey away.

Pathways

This is where you'll find the Pathways to others who walk the Old Path. Links and Webrings.

The Song of Wandering Aengus

I went out to the hazel wood,
Because a fire was in my head,
And cut and peeled a hazel wand,
And hooked a berry to a thread;
And when white moths were on the wing,
And moth-like stars were flickering out,
I dropped the berry in a stream
And caught a little silver trout.

When I had laid it on the floor
I went to blow the fire a-flame,
But something rustled on the floor,
And someone called me by my name;
It had become a glimmering girl
With apple blossom in her hair
Who called me by my name and ran
And faded through the brightening air.

Though I am old with wandering
Through hollow lands and hilly lands,
I will find where she has gone,
And kiss her lips and take her hands;
And walk among long dappled grass,
And pluck till time and times are done
The silver apples of the moon
The golden apples of the sun.

-W. B. Yeats

Created February 2, 1998

Last updated September 3, 2001

<http://alkhemia.com/>

104 captures

8 May 1999 - 17 Dec 2021

Jul SEP Nov

03

2003 2004 2005

About this capture

Home of

Click on image to listen

Welcome to Alkhemy's Ancient Mysteries. In these pages you will find some of my thoughts and experiences in the magickal world of the Pagan Mysteries. If you want to contribute your own thoughts, try the

K-HEX WitchTalk Community.

eMail Peter

Peter Paddon, host of K-HEX and creator of this website, now has audio CDs of his Witchcraft classes available. For details, go to the Store page.

Internet Radio Stations

Internet Radio Stations by gdrro1

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<http://www.nucleus.com/~darr/index.html>

99 captures

1 Dec 1998 - 16 May 2025

Jun JUL Oct

23

2003 2004 2005

About this capture

The Covenant of Gaia Church of Alberta

WPBN... IS BACK !!!!

As a man thinks in his heart so is he..

)0(

)0(From Dion Fortune..The Training & Work of an Initiate)0(

FERIGOLD.. This web site is worth checking out if you look for the truth in things..

Gardnerian Tradition Web Ring

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The old counter read 64,548 thanks for visiting..

<http://www.geocities.com/Athens/Rhodes/5569/faeguardian2.html>

7 captures

25 May 2000 - 22 Oct 2009

Jan OCT Oct

09

2000 2002 2008

About this capture

Shining Flame

Fire

invoked in the South

Shining Flame:
Burning Whirlpool of
Hope and Destruction,
Scarlet Flash of Fire,
Guardian of the Liquid Flame.
Shining Flame represents the power of Truth.

He appears in the desert at high noon. His body is transparent ruby red, and he is surrounded by a cloud of fire like the teardrop shape of a candle flame. In his right hand he holds a sword of bright blue metal.

The invocation above is often used in semi-public Feri rituals. It, the visualisation, and the meditations below were developed in part by Gabriel, the founder of the Blood Rose school of Feri.

Guardian Meditation 1

To get to know Shining Flame, sit meditatively, preferably in the west and at noon and cast the Circle silently. Relax, breathing slowly and deeply. When you are in a deep meditative state, visualize Shining Flame, repeating its name until the Guardian arrives. The Guardian will not necessarily come in the form of the standard visualization. Be open to any manifestation, but remain aware of your physical environment the whole time. Hold the visualization for a count of 108 breaths, then close the Circle, ending by bowing to the direction, thanking the Guardian.

Guardian Meditation 2

Arrange a small altar in the South, with a red candle and a bell on it.

Sit facing the South, with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Fire.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is red, your hair is yellow, and your eyes and nails are flame blue.

Maintaining that visualization, take 12 breaths absorbing the Strength and Potency of Fire.

With 12 more breaths visualize a glowing red triangle just above your genitals.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Shining Flame

Extend the fingers of your power hand. With your right hand draw a blazing red pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the red pentacle dissolves, becoming Shining Flame, a ruby red humanoid surrounded by a teardrop shaped cloud of fire, holding a sword of bright blue metal in his right hand.

With 12 more breaths imagine that the bright red triangle above your genitals becomes a figure of Shining Flame.

With 12 breaths imagine that the figure of Shining Flame in your throat grows to the size of your body, while the figure of Shining Flame in front of you moves forward and merges with you.

Visualize yourself as Shining Flame for the duration of 12 breaths.

Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:

Shining Flame, I thank you.

May we be in harmony, Now and forever.

I bid you Hale and Farewell.

Follow the Road to Faery

Next Water Maker-Guardian of the West

Back The Feri Guardians

Index Feri Roads Index

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1

<http://www.geocities.com/Athens/Rhodes/5569/faeguardian3.html>

21 captures

03 Jun 2000 - 22 Oct 2009

Oct NOV Dec

27

2001 2002 2003

About this capture

Water Maker

Water

invoked in the West

Water Maker:

Pourer, Giver of Dreams,

Lady of the Deep Ones,

Serpent of the Watery Abyss.

Water Maker represents the power of Love.

She appears in the form of a great dragon, rising from the sea, cascades of water gushing from her jaws. Her body is transparent green, surrounded by the colors of sunset. In her left paw she holds a silver chalice.

The invocation above is often used in semi-public Feri rituals. It, the visualisation, and the meditations below were developed in part by Gabriel, the founder of the Blood Rose school of Feri.

Guardian Meditation 1

To get to know Water Maker, sit meditatively, preferably in the west and at dusk and cast the Circle silently. Relax, breathing slowly and deeply. When you are in a deep meditative state, visualize Water Maker, repeating its name until the Guardian arrives. The Guardian will not necessarily come in the form of the standard visualization. Be open to any manifestation, but remain aware of your physical environment the whole time. Hold the visualization for a count of 108 breaths, then close the Circle, ending by bowing to the direction, thanking the Guardian.

Guardian Meditation 2

Arrange a small altar in the West, with a blue candle and a bell on it.

Sit facing the West, with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Water.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is dark green, your hair is blue, and your eyes and nails are deep purple.

Maintaining that visualization, take 12 breaths absorbing the Fluidity of Water.

With 12 more breaths visualize a glowing blue sphere in your chest.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Water Maker

Extend the fingers of your power hand. With your right hand draw a blazing blue pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the blue pentacle dissolves, becoming Water Maker, a transparent green dragon, rising from the sea with cascades of water gushing from her jaws, surrounded by the colors of sunset, holding a silver chalice in her left paw.

With 12 more breaths imagine that the glowing blue sphere in your chest becomes a figure of Water Maker.

With 12 breaths imagine that the figure of Water Maker in your throat grows to the size of your body, while the figure of Water Maker in front of you move forward and merges with you.

Visualize yourself as Water Maker for the duration of 12 breaths.

Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:

Water Maker, I thank you.

May we be in harmony, now and forever.

I bid you hale and farewell.

Follow the Road to Faery

Next Black Mother-Guardian of the North

BackThe Feri Guardians

IndexFeri Roads Index

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1

<http://www.geocities.com/Athens/Rhodes/5569/faeguardian4.html>

10 captures

30 May 2000 - 22 Oct 2009

Sep OCT Nov

04

2001 2002 2003

About this capture

Black Mother

Earth

invoked in the North

Black Mother

of a Thousand Young,

Goat of the Woods,

Guardian of the Deep Well of Space.

Black Mother represents the power of Wisdom.

Appearing in a deep cave at midnight, she is a jet-black goat with silver horns and golden eyes, suckling a thousand children, and surrounded by a halo of flickering blue fire. Her left hoof rests on a perfect cube of green stone on which is engraved a pentacle.

The invocation above is often used in semi-public Feri rituals. It, the visualisation, and the meditations below were developed in part by Gabriel, the founder of the Blood Rose school of Feri.

Guardian Meditation 1

To get to know Black Mother, sit meditatively, preferably in the North and at dawn and cast the Circle silently. Relax, breathing slowly and deeply. When you are in a deep meditative state, visualize Black Mother, repeating its name until the Guardian arrives. The Guardian will not necessarily come in the form of the standard visualization. Be open to any manifestation, but remain aware of your physical environment the whole time. Hold the visualization for a count of 108 breaths, then close the Circle, ending by bowing to the direction, thanking the Guardian.

Guardian Meditation 2

Arrange a small altar in the North, with a green or black candle, a pentacle of stone, and a bell on it.

Sit facing the North, with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Earth.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is jet black, your hair is dark green, and your eyes and nails are blue.

Maintaining that visualization, take 12 breaths absorbing the Solidity and Structure of Earth.

With 12 more breaths visualize a glowing green cube in your solar plexus.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Black Mother

Extend the fingers of your power hand. With your right hand draw a blazing green pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the green pentacle dissolves, becoming Black Mother, a jet black goat with silver horns and golden eyes, suckling a thousand children, in a cave deep in the earth at midnight, surrounded by a halo of flickering blue fire, resting her left hoof upon a cube of green stone upon which is engraved a pentacle.

With 12 more breaths imagine that the glowing green cube in your solar plexus becomes a figure of Black Mother.

With 12 breaths imagine that the figure of Black Mother in your throat grows to the size of your body, while the figure of Black Mother in front of you moves forward and merges with you.

Visualize yourself as Black Mother for the duration of 12 breaths.

Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:

Black Mother, I thank you.

May we be in harmony, Now and forever.

I bid you Hale and Farewell.

Follow the Road to Faery
Next The Guardians of Above, Below, and Center

Back The Feri Guardians

Index Feri Roads Index

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<http://www.geocities.com/Athens/Rhodes/5569/faeguardian5-6-7.html>

9 captures

08 Jul 2000 - 22 Oct 2009

Sep OCT Nov

03

2001 2002 2003

About this capture

The Guardians of Ether

** bar **

Heaven Shiner

Ether

invoked Above

All Four Stars are One.

by the Goddess above,

I invoke the Heaven Shiner.

The Guardian of the Zenith appears as a frontal facing humanoid silhouette of indeterminate gender, a blackness blazing with stars.

** bar **

Fire in the Earth

Ether

invoked Below

All Four Stars are One.
by the Goddess below,
I invoke the Fire in the Earth.

The Guardian of the Nadir appears as a great fish coiled in a circle, with dark brown scales flecked with green and blue iridescence, carry a burning ember in its mouth.

** bar **

Guardian of the Gates
Ether
invoked in the Center

And by the Center,
which is the Circumference of All.
Open the Gate,
that I may learn the Mysteries.

The Guardian of the Center is the Guardian of the Gates and represents the power of Pure Consciousness. There is no outer court visualization given to students. I suggest imagining this Guardian as transparent, nearly colorless, androgynous, whirling ceaselessly, with sparks of light flashing from it.

** bar **

The invocations are often used in semi-public Feri rituals. They, the visualisations for Above and Below, and the meditations below were developed in part by Gabriel, the founder of the Blood Rose school of Feri. The visualisation for the Center is mine.

Guardian Meditation 1

To get to know each of the Guardians of Ether, sit meditatively, in the most suitable direction and at the most suitable time and cast the Circle silently. Relax, breathing slowly and deeply. When you are in a deep meditative state, visualize the Guardian, repeating its name until the Guardian arrives. The Guardian will not necessarily come in the form of the standard visualization. Be open to any manifestation, but remain aware of your physical environment the whole time. Hold the visualization for a count of 108 breaths, then close the Circle, ending by bowing to the direction, thanking the Guardian.

Don't do all three at once, but rather one at a time on different days, starting with Above, then Below, and finally the Center.

Guardian Meditation 2

Heaven Shiner

Arrange a small altar in the North, with a violet or white candle and a bell on it.

Sit facing the altar with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Ether.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is violet, your hair is deep blue, and your eyes and nails are black.

Maintaining that visualization, take 12 breaths absorbing the Awareness and Radiance of Ether.

With 12 more breaths visualize a glowing violet pentacle in the center of your head.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Heaven Shiner

Extend the fingers of your power hand. With your right hand draw a blazing violet pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the violet pentacle dissolves, becoming Heaven Shiner, a humanoid figure of indeterminate gender, seen in frontal silhouette: a blackness blazing with stars.

With 12 more breaths imagine that the glowing violet pentacle in the center of your head becomes a figure of Heaven Shiner.

With 12 breaths imagine that the figure of Heaven Shiner in your throat grows to the size of your body, while the figure of Heaven Shiner in front of you moves forward and merges with you.

Visualize yourself as Heaven Shiner for the duration of 12 breaths.

Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:

Heaven Shiner, I thank you.

May we be in harmony, Now and forever.

I bid you Hale and Farewell.

Fire in the Earth

Arrange a small altar in the North, with a violet or white candle and a bell on it.
Sit facing the altar with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Ether.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is violet, your hair is deep blue, and your eyes and nails are black.

Maintaining that visualization, take 12 breaths absorbing the Awareness and Radiance of Ether.

With 12 more breaths visualize a glowing violet pentacle, point down, in your perineum.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Fire in the Earth

Extend the fingers of your power hand. With your right hand draw a blazing violet pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the violet pentacle dissolves, becoming Fire in the Earth, a great fish coiled in a circle, with dark brown scales flecked with green and blue iridescence, carrying a burning ember in its mouth.

With 12 more breaths imagine that the glowing violet pentacle in your perineum becomes a figure of Fire in the Earth.

With 12 breaths imagine that the figure of Fire in the Earth in your throat grows to the size of your body, while the figure of Fire in the Earth in front of you moves forward and merges with you.

Visualize yourself as Fire in the Earth for the duration of 12 breaths.

Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:

Fire in the Earth, I thank you.

May we be in harmony, Now and forever.

I bid you Hale and farewell.

** bar **

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1

<http://www.geocities.com/Athens/Rhodes/5569/faeguardian3.html>

21 captures

3 Jun 2000 - 22 Oct 2009

May NOV Apr

27

2000 2002 2005

About this capture

Water Maker

Water

invoked in the West

Water Maker:

Pourer, Giver of Dreams,

Lady of the Deep Ones,

Serpent of the Watery Abyss.

Water Maker represents the power of Love.

She appears in the form of a great dragon, rising from the sea, cascades of water gushing from her jaws. Her body is transparent green, surrounded by the colors of sunset. In her left paw she holds a silver chalice.

The invocation above is often used in semi-public Feri rituals. It, the visualisation, and the meditations below were developed in part by Gabriel, the founder of the Blood Rose school of Feri.

Guardian Meditation 1

To get to know Water Maker, sit meditatively, preferably in the west and at dusk and cast the Circle silently. Relax, breathing slowly and deeply. When you are in a deep meditative state, visualize Water Maker, repeating its name until the Guardian arrives. The Guardian will not necessarily come in the form of the standard visualization. Be open to any manifestation, but remain aware of your physical environment the whole time. Hold the visualization for a count of 108 breaths, then close the Circle, ending by bowing to the direction, thanking the Guardian.

Guardian Meditation 2

Arrange a small altar in the West, with a blue candle and a bell on it.

Sit facing the West, with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Water.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is dark green, your hair is blue, and your eyes and nails are deep purple.

Maintaining that visualization, take 12 breaths absorbing the Fluidity of Water.

With 12 more breaths visualize a glowing blue sphere in your chest.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Water Maker

Extend the fingers of your power hand. With your right hand draw a blazing blue pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the blue pentacle dissolves, becoming Water Maker, a transparent green dragon, rising from the sea with cascades of water gushing from her jaws, surrounded by the colors of sunset, holding a silver chalice in her left paw.

With 12 more breaths imagine that the glowing blue sphere in your chest becomes a figure of Water Maker.

With 12 breaths imagine that the figure of Water Maker in your throat grows to the size of your body, while the figure of Water Maker in front of you move forward and merges

with you.

Visualize yourself as Water Maker for the duration of 12 breaths.

Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:

Water Maker, I thank you.

May we be in harmony, now and forever.

I bid you hale and farewell.

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Next Black Mother-Guardian of the North

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<http://www.geocities.com/Athens/Rhodes/5569/faeguardian4.html>

10 captures

30 May 2000 - 22 Oct 2009

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2002 2004 2008

About this capture

Black Mother

Earth

invoked in the North

Black Mother

of a Thousand Young,

Goat of the Woods,

Guardian of the Deep Well of Space.

Black Mother represents the power of Wisdom.

Appearing in a deep cave at midnight, she is a jet-black goat with silver horns and golden eyes, suckling a thousand children, and surrounded by a halo of flickering blue fire. Her left hoof rests on a perfect cube of green stone on which is engraved a pentacle.

The invocation above is often used in semi-public Feri rituals. It, the visualisation, and the meditations below were developed in part by Gabriel, the founder of the Blood Rose school of Feri.

Guardian Meditation 1

To get to know Black Mother, sit meditatively, preferably in the North and at dawn and cast the Circle silently. Relax, breathing slowly and deeply. When you are in a deep meditative state, visualize Black Mother, repeating its name until the Guardian arrives. The Guardian will not necessarily come in the form of the standard visualization. Be open to any manifestation, but remain aware of your physical environment the whole time. Hold the visualization for a count of 108 breaths, then close the Circle, ending by bowing to the direction, thanking the Guardian.

Guardian Meditation 2

Arrange a small altar in the North, with a green or black candle, a pentacle of stone, and a bell on it.

Sit facing the North, with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Earth.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is jet black, your hair is dark green, and your eyes and nails are blue.

Maintaining that visualization, take 12 breaths absorbing the Solidity and Structure of Earth.

With 12 more breaths visualize a glowing green cube in your solar plexus.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Black Mother

Extend the fingers of your power hand. With your right hand draw a blazing green pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the green pentacle dissolves, becoming Black Mother, a jet

black goat with silver horns and golden eyes, suckling a thousand children, in a cave deep in the earth at midnight, surrounded by a halo of flickering blue fire, resting her left hoof upon a cube of green stone upon which is engraved a pentacle.

With 12 more breaths imagine that the glowing green cube in your solar plexus becomes a figure of Black Mother.

With 12 breaths imagine that the figure of Black Mother in your throat grows to the size of your body, while the figure of Black Mother in front of you moves forward and merges with you.

Visualize yourself as Black Mother for the duration of 12 breaths.

Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:

Black Mother, I thank you.

May we be in harmony, Now and forever.

I bid you Hale and Farewell.

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<http://www.geocities.com/Athens/Rhodes/5569/faeguardian5-6-7.html>

9 captures

8 Jul 2000 - 22 Oct 2009

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03

2000 2002 2008

About this capture

The Guardians of Ether

** bar **

Heaven Shiner

Ether
invoked Above

All Four Stars are One.
by the Goddess above,
I invoke the Heaven Shiner.

The Guardian of the Zenith appears as a frontal facing humanoid silhouette of indeterminate gender, a blackness blazing with stars.

** bar **

Fire in the Earth
Ether
invoked Below

All Four Stars are One.
by the Goddess below,
I invoke the Fire in the Earth.

The Guardian of the Nadir appears as a great fish coiled in a circle, with dark brown scales flecked with green and blue iridescence, carry a burning ember in its mouth.

** bar **

Guardian of the Gates
Ether
invoked in the Center

And by the Center,
which is the Circumference of All.
Open the Gate,
that I may learn the Mysteries.

The Guardian of the Center is the Guardian of the Gates and represents the power of Pure Consciousness. There is no outer court visualization given to students. I suggest imagining this Guardian as transparent, nearly colorless, androgynous, whirling ceaselessly, with sparks of light flashing from it.

** bar **

The invocations are often used in semi-public Feri rituals. They, the visualisations for

Above and Below, and the meditations below were developed in part by Gabriel, the founder of the Blood Rose school of Feri. The visualisation for the Center is mine.

Guardian Meditation 1

To get to know each of the Guardians of Ether, sit meditatively, in the most suitable direction and at the most suitable time and cast the Circle silently. Relax, breathing slowly and deeply. When you are in a deep meditative state, visualize the Guardian, repeating its name until the Guardian arrives. The Guardian will not necessarily come in the form of the standard visualization. Be open to any manifestation, but remain aware of your physical environment the whole time. Hold the visualization for a count of 108 breaths, then close the Circle, ending by bowing to the direction, thanking the Guardian.

Don't do all three at once, but rather one at a time on different days, starting with Above, then Below, and finally the Center.

Guardian Meditation 2

Heaven Shiner

Arrange a small altar in the North, with a violet or white candle and a bell on it. Sit facing the altar with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Ether.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is violet, your hair is deep blue, and your eyes and nails are black.

Maintaining that visualization, take 12 breaths absorbing the Awareness and Radiance of Ether.

With 12 more breaths visualize a glowing violet pentacle in the center of your head.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Heaven Shiner

Extend the fingers of your power hand. With your right hand draw a blazing violet pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the violet pentacle dissolves, becoming Heaven Shiner, a humanoid figure of indeterminate gender, seen in frontal silhouette: a blackness blazing with stars.

With 12 more breaths imagine that the glowing violet pentacle in the center of your head becomes a figure of Heaven Shiner.

With 12 breaths imagine that the figure of Heaven Shiner in your throat grows to the size of your body, while the figure of Heaven Shiner in front of you moves forward and merges with you.

Visualize yourself as Heaven Shiner for the duration of 12 breaths.

Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:

Heaven Shiner, I thank you.

May we be in harmony, Now and forever.

I bid you Hale and Farewell.

Fire in the Earth

Arrange a small altar in the North, with a violet or white candle and a bell on it.

Sit facing the altar with your eyes closed. With three breaths visualize your body as hollow.

With 12 breaths fill your body with the element Ether.

Cross your arms over your chest left over right.

With 12 breaths imagine that your skin is violet, your hair is deep blue, and your eyes and nails are black.

Maintaining that visualization, take 12 breaths absorbing the Awareness and Radiance of Ether.

With 12 more breaths visualize a glowing violet pentacle, point down, in your perineum.

Bend forward from the waist, then sit back up, and repeat three times out loud, ringing the bell each time:

Fire in the Earth

Extend the fingers of your power hand. With your right hand draw a blazing violet pentacle in the air in front of you.

Hold your hand in the horned position (the Corno), your baby finger and index finger extended, the middle two bent down and held over your palm by your thumb and say:

I stand at the gate,

I turn the key,

Now walk the earth.

So mote it be.

Then place your palms flat against your chest.

With 12 breaths imagine that the violet pentacle dissolves, becoming Fire in the Earth, a great fish coiled in a circle, with dark brown scales flecked with green and blue iridescence, carrying a burning ember in its mouth.

With 12 more breaths imagine that the glowing violet pentacle in your perineum becomes a figure of Fire in the Earth.
With 12 breaths imagine that the figure of Fire in the Earth in your throat grows to the size of your body, while the figure of Fire in the Earth in front of you moves forward and merges with you.
Visualize yourself as Fire in the Earth for the duration of 12 breaths.
Bow forward from the waist, then rise back to sitting with your power hand extended before you in salutation, your thumb and little finger touching, the other three fingers extended. Say:
Fire in the Earth, I thank you.
May we be in harmony, Now and forever.
I bid you Hale and farewell.

** bar **

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1
<http://www.geocities.com/Athens/Rhodes/5569/FaeDirectionGoddesses.html>
10 captures
19 Oct 2001 - 23 Jun 2024
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2001 2002 2009

About this capture
The Feri Goddesses of the Directions

Part of Feri practice is getting to know the Goddesses of the Directions. They are rather like the Guardians, only their energy is a bit more immediate, more earthly.

Arida

East: Air: Dawn

Visualize The Goddess of the Eastern Dawn

In the east is an enormous gate of silver, shimmering with light. Through it you see from horizon to horizon, your vision unimpeded, in the distance is a tall, strong mountain peak, above you the sky is filled with swiftly flying clouds.

Arida comes, a feathered serpent, rising in the early morning from behind the mountains like the morning sun, in the colors of dawn, riding the currents of air. A feathered serpent with a woman's body and face, wearing a golden headdress like the rising sun. Around her fly eagles, doves, ravens, and various birds of the air.

Or you can use Starhawk's meditation on Her in The Spiral Dance, Exercise 23: Air Meditation, in Chapter 4: Creating Sacred Space:

Face East. Ground and Center. Breathe deep, and be conscious of the air as it flows in and out of your lungs. Feel it as the breath of the Goddess, and take in the life force, the inspiration, of the universe. Let your own breath merge with the winds, the clouds, the great currents that sweep over land and ocean with the turning of the Earth. Say, "Hail, Arida, Bright Lady of the Air!"

Tana or SeTana, Scarlet Lust

South: Fire: Noon

Visualize The Goddess of the Southern Noon

In the south is an massive gate of gold, shimmering with heat. Through it you see the lip of a bubbling volcanic lake of molten fire, above suns and stars revolve in a dance overhead.

SeTana comes, during the heat of the day, a being from the heart of a star. Her hot skin is the color of opalescent white heat, her hair is red, and she is clothed in a sensual flowing red garment, dancing in a red desert. Around her are swarm creatures of fire, salamanders,

Or you can use Starhawk's meditation on Her in The Spiral Dance, Exercise 25: Fire Meditation, in Chapter 4: Creating Sacred Space:

Face South. Ground and Center. Be conscious of the electric spark within each nerve as pulses jump from synapse to synapse. Be aware of the combustion within each cell, as food burns to release energy. Let your own fire become one with candle flame, bonfire, hearth fire, lightning, starlight, and sunlight, one with the bright spirit of the Goddess. Say, "Hail, Tana, Goddess of Fire!"

Tiamat or Atargatis, the toothed vagina

West: Water: Dusk

Visualize The Goddess of the Western Twilight

In the west is a gate of algae-green metal, dimly illuminated by the setting sun. Through it you see a floating island, with boulders along the ocean shore. In the waters cavort the ocean's creatures.

Tiamat comes, rising from the parting froth and foam covered waves. Her blue hair floating on the surface like seaweed, she rises, woman-bodied and fish-tailed, with blue-green skinned. Swimming, leaping around her are the creatures of the seas, dolphins, and sea-mammals.

Or you can use Starhawk's meditation on Her in The Spiral Dance, Exercise 27: Water Meditation, in Chapter 4: Creating Sacred Space:

Face West. Ground and Center. Feel the blood flowing through the rivers of your veins, the liquid tides within each cell of your body. You are fluid, one big drop congealed out of the primal ocean which is the womb of the Great Mother. Find the calm pools of tranquility within you, the rivers of feeling, the tides of power. Sink into the well of the inner mind, below consciousness. Say, "Hail, Tiamat, Serpent of the Watery Abyss!"

Belili or VerAvna, universal truth

North: Earth: Midnight

Visualize The Goddess of the Northern Midnight

In the north is a gate entwined with ivy and night-blooming jasmine, barely visible in the dark of the night, illuminated only by the cool moon's rays. Through it you see a vast forest, great boulders covered with lichen. You smell the rich loamy earth.

VerAvna comes, rising from out of a dark cavern from womb of the earth as out of the deep well of space. She has dark brown skin and sparkling jet eyes. On her head is a horn. She is robed in living foliage, vines and branches wreathing her head among which twinkle tiny gem-like stars. At her feet walk the creatures of Earth, deer, bison, horses, etc.

Or you can use Starhawk's meditation on Her in The Spiral Dance, Exercise 29: Earth Meditation, in Chapter 4: Creating Sacred Space:

Face North. Ground and Center. Feel your bones, your skeleton, the solidity of your body. Be aware of your flesh, of all that can be touched and felt. Feel the pull of gravity, your own weight, your attraction to the earth that is the body of the Goddess. You are a natural feature, a moving mountain. Merge with all that comes from the earth: grass, trees, grains, fruits, flowers, beasts, metals and precious stones. Return to dust, to compost, to mud. Say, "Hail, Belili, Mother of Mountains!"

The Star Goddess

The Goddess of the Center

The Center encompasses All

After you have meditated on them and visualized them, you need to develop a personal relationship with them. Make your meditations more active: visualize one of the goddesses, feel her coming to see you, then dance with her or move in some way with her. When you are done with your visit, thank her.

You can also practice devotions to them daily, at the appropriate times.

Daily Goddess Devotional
Daily Litany to the Lady
by Aidan Kelly
from the NROOGD Tradition

Morning:
Light a candle and face the East.

Close your eyes. As you take 3 deep breaths, fill your body with a brilliant golden light like a shining mist.

Repeat aloud:

Lady of the Lightning Sky,
Lady of the Newborn Sun,
flood your light into our lands
and let this day be well begun.
Noon, or just before you eat lunch:
Light a candle and face the South.

Close your eyes. As you take 3 deep breaths, fill your body with blood red fire.

Repeat aloud:

Lady of the Fertile Lands,
Lady of the Fivefold Earth,
fill us with your living gifts
and let this day be filled with mirth.
Evening:
Hold some lit incense in your hand and face the West.

Close your eyes. As you take 3 deep breaths, fill your body with soft violet mist.

Repeat aloud:

Lady of the Flowering Islands,
Lady of the Fiery Seas,
dance upon your knowing waters,
fill us with your mysteries.
Midnight, or night just before sleep:
Light a candle and place it on the floor before you and face the North.

Close your eyes. As you take 3 deep breaths, feel power rise up from the Earth into your body.

Repeat aloud:

Lady of the Shining Castle,
Lady of the Silver Wheel,
guard our sleep and send us dreams,
turn our lives and make us real.
Center of the Day, whenever you feel it:
Close your eyes and face inward.

Repeat internally:

Fivefold Lady who whirls without motion,
burning untouched in the flower flames,
ebb and flood of the inward ocean,
remind us that you are what each word names.
Open your eyes and wait for anything, expect only what comes.

Goddess Litany
by Francesca deGrandis
From Her Winged Silence: A Shaman's Notebook
Copyright 1989 by Francesca Dubie

Chant at these times, facing these directions:
Morning to the East

The rose is wet.
Expectation.
Fragrance of innocence and beginnings.
No ripeness.

Noon to the South
The rose is on fire.
She is being consumed,
parched.
She rises
again and
blooms.

Dusk to the West
She is fragrant,
rich.
Her children
are called
home, and nestle
in her
vase.

Night to the North
Her thorns
kill,
and teach.
Her colors
include
blood.
Drink it.

Center, whenever and to wherever that is
Rose.
Goddess

For more of Francesca's writing on the Web:

Francesca De Grandis's 3rd Road
The Wiccan & Faerie Grimoire of Francesca De Grandis

After having developed a relationship with the Feri Goddesses of the Directions and after studying these two very different devotions to them, write your own.

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** soft green grass **

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<http://www.geocities.com/Athens/Rhodes/5569/faebooks1.html>

9 captures

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About this capture

Some Recommended Feri-Related Reading

Feri Books by Feris

Fifty Years in the Feri Tradition

by Cora Anderson

self-published, 1994

Thorns of the blood rose

by Victor H. Anderson

self-published, 1970 (first edition), 1980 (second edition)

Books can be ordered from:

Victor and Cora Anderson

1529-153rd Avenue

San Leandro CA 94578

Her Winged Silence: A Shaman's Notebook

by Francesca Dubie [De Grandis]

self-published, 1989

Be a Goddess! : A Guide to Celtic Spells and Wisdom for Self-Healing, Prosperity, and Great Sex

by Francesca [Dubie] De Grandis

Harper San Francisco, a division of HarperCollins, New York: 1998

ISBN: 0062515055

The Spiral Dance : A Rebirth of the Ancient Religion of the Great Goddess

by Starhawk

Harper San Francisco: 1989, 10th anniv edition

ISBN: 0062508148

Dreaming the Dark : Magic, Sex and Politics

by Starhawk

Beacon Press

New edition: 1989

ISBN: 0807010251

15th anniv edition: 1997

ISBN: 0807010375

Truth or Dare : Encounters With Power, Authority, and Mystery

by Starhawk

Harper San Francisco: 1990

ISBN: 0062508164

The Pagan Book of Living and Dying : Practical Rituals, Prayers, Blessings, and
Meditations on Crossing over

by Starhawk, M. Macha Nightmare, and the Reclaiming Collective

Harper San Francisco: 1997

ISBN: 0062515160

Circle Round : Raising Children in Goddess Traditions

by Starhawk, Anne Hill, Diane Baker

Bantam Doubleday Dell Pub: 1998

ISBN: 0553100165

Author Anne Hill says "Circle Round has something for everyone. My parents are Protestant, my in-laws are Episcopalian, my children have been raised Pagan, and my teenage niece and nephew, whom we are fostering, come from a Muslim household. Diane, Starhawk and I wrote Circle Round with this kind of family diversity in mind. We have explained all the basic tenets and holidays of Goddess tradition in language that is easily accessible for people of all faiths, as well as the children in our lives."

The Fifth Sacred Thing Pagan fiction

by Starhawk

Bantam Doubleday Dell Pub: 1994

ISBN: 0553373803

Walking to Mercury, prequel to The Fifth Sacred Thing

by Starhawk

Bantam Doubleday Dell Pub: 1998

ISBN: 0553378392

Feri Tradition Source Information

[Aetheric Body]

[Kabbalah]

Huna

Secret Science Behind Miracles

by Max Freedom Long

Devorss & Co: 1948
ISBN: 0875160476
The Secret Science at Work
by Max Freedom Long
Devorss & Company Publishers: 1983
ISBN: 0875160468
Recovering the Ancient Magic
by Max Freedom Long

Huna : A Beginner's Guide
by Enid Hoffman
Schiffer Publishing, Ltd.: 1997
ISBN: 0914918036

Mastering Your Hidden Self : A Guide to the Huna Way (A Quest Book)
by Serge King
Theosophical Publishing House: 1985
ISBN: 0835605914
Kahuna Healing : Holistic Health and Healing Practices of Polynesia (A Quest Book)
by Serge Kahili King
Theosophical Publishing House: 1983
ISBN: 0835605728
[Sumer & Babylon]

[H. P. Lovecraft]

[Yezidi]

[Vodoun & Santeria]

Books with Information of Possible Interest to Feris
Celtic and Celtic Faery
Living Magical Arts : Imagination and Magic for the 21st Century
by R.J. Stewart

Advanced Magical Arts : Visualisation, Mediation and Ritual in the Western Magical Tradition
by R.J. Stewart

Music and the Elemental Psyche : A Practical Guide to Music and Changing Consciousness
by R.J. Stewart

The Underworld Initiation; A Journey Towards Psychic Transformation
by R. J. Stewart

Mercury: 1998
ISBN: 1892137038

Earth Light; The Ancient Path to Transformation, Rediscovering the Wisdom of Celtic
and Faery Lore
by R. J. Stewart
Mercury: 1998
ISBN: 1892137011

Power Within the Land; The Roots of Celtic and Underworld Traditions, Awakening the
Sleepers and Regenerating the Earth
by R. J. Stewart
Mercury: 1998
ISBN: 1892137003

The Celtic Shaman : A Handbook (Earth Quest)
by John Matthews
Element: 1991
ISBN: 1852302453

A Celtic Reader : Selections from Celtic Legend, Scholarship and Story
by John Matthews (Editor), Pamela L. Travers (Designer)
Thorsons Pub: 1992
ISBN: 1855382288

Classic Celtic Fairy Tales
by John Matthews (Editor), Ian Daniels (Illustrator)
Blandford Pr: 1997
ISBN: 0713726180

Ladies of the Lake
by Caitlin Matthews, John Matthews
Harper San Francisco:1992
ISBN: 1855380455

Tales of the Celtic Otherworld
by John Matthews (Compiler), Ian Daniels (Illustrator)
Blandford Pr: 1998
ISBN: 0713726563

From Isles of Dream : Visionary Stories and Poems of the Celtic Renaissance
by John Matthews (Editor)
Lindisfarne Books: 1993
ISBN: 0940262614

The Western Way Omnibus
by Caitlin and John Matthews
Penguin USA: 1995
ISBN: 0140194622

The Encyclopaedia of Celtic Wisdom : The Celtic Shaman's Sourcebook
by Caitlin Matthews, John Matthews
Element Books: 1996
ISBN: 1852307862

Celtic Myths, Celtic Legends
by R. J. Stewart
Blandford Pr: 1996
ISBN: 0713726210

Celtic Gods Celtic Goddesses
by Miranda Gray, Courtney Davis (illus.), R. J. Stewart
Blandford Pr: 1992
ISBN: 0713721138

Celtic Bards, Celtic Druids
by R. J. Stewart, Robin Williamson (Contributor), Chris Down (Illustrator)
Blandford Pr: 1996
ISBN: 071372563X

The Bardic Source Book : Inspirational Legacy and Teachings of the Ancient Celts
by John Matthews (Editor)
Blandford Pr: 1998
ISBN: 0713726644

The Druid Source Book
by John Matthews (Editor)
Sterling Publications: 1998
ISBN: 0713727101

Celtic Heritage : Ancient Tradition in Ireland and Wales
by Brinley and Alwyn D. Rees
Thames & Hudson: 1989
ISBN: 0500270392

Faeries and Fairies

The Real World of Fairies
by Dora Van Gelder
Theosophical Publishing House: 1977

ISBN: 0835604977

Enchantment of the Faerie Realm : Communicate With Nature Spirits and Elementals
by Ted Andrews

Llewellyn Publications: 1993

ISBN: 0875420028

A Witch's Guide to Fairy Folk : Reclaiming Our Working Relationship With Invisible
Helpers

by Edain McCoy

Llewellyn Publications: 1994

ISBN: 0875427332

Fairies : Real Encounters With Little People

by Janet Bord

Carroll & Graf: 1997

ISBN: 0786704578

The Secret Life of Nature : Living in Harmony With the Hidden World of Nature Spirits
from Fairies to Quarks

by Peter Tompkins

Harpercollins: 1997

ISBN: 0062508474

Nature Spirits and Elemental Beings : Working With the Intelligence of Nature

by Marko Pogacnik, Karin Werner

Findhorn Pr: 1997

ISBN: 1899171665

[mythology]

[fairies]

The Color Fairy Books

by Andrew Lang (editor)

Dover

a nice paperback series collecting fairy tales and fabulous stories from all over the world
with lovely turn-of-the-twentieth-century illustrations by Henry J. Ford and others.

The Pink Fairy Book

The Crimson Fairy Book

The Red Fairy Book

The Orange Fairy Book

The Yellow Fairy Book

The Green Fairy Book

The Blue Fairy Book

The Violet Fairy Book
The Lilac Fairy Book
The Grey Fairy Book
The Olive Fairy Book
The Brown Fairy Book
The Rainbow Fairy Book
More Books with Information of Possible Interest to Feris
Staying Healthy With the Seasons
by Elson M. Haas
Celestial Arts: 1981
ISBN: 0890873062
A Diet for All Seasons
by Elson M. Haas, Eleonora Manzolini
Celestial Arts: 1995
ISBN: 0890877327

Soul Retrieval : Mending the Fragmented Self
by Sandra Ingerman
Harper San Francisco: 1991
ISBN: 0062504061
Welcome Home : Following Your Soul's Journey Home
by Sandra Ingerman
Harper San Francisco: 1994
ISBN: 0062502670

Hands of Light : A Guide to Healing Through the Human Energy Field
by Barbara Ann Brennan, Joseph A. Smith (Illustrator)
Bantam Doubleday Dell Pub: 1993
ISBN: 05533-45397
Light Emerging : The Journey of Personal Healing
by Barbara Ann Brennan, Thomas J. Schneider
Bantam Doubleday Dell Pub: 1993
ISBN: 05533-54566
Books with General Neopagan Information
Drawing Down the Moon : Witches, Druids, Goddess-Worshippers, and Other Pagans in
America Today
by Margot Adler
Penguin USA: 1997 (originally pub. 1978)
ISBN: 014019536X

Aradia
by Charles Leland

** bar **

Follow the Road to Faery

An Introduction to the Feri Tradition

A Feri Creation Story

The Feri Guardians

The Feri Deities

A Few Basic Feri Exercises

Interesting Feri-Related Links

** soft green grass bar **

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<http://www.geocities.com/Athens/Rhodes/5569/faelinks.html>

6 captures

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About this capture

Fae Header

Fae Links

Welcome to this Feri's Fae Links. Here are links to sites of other Feris I know on the Web, as well as sites relating to the Feri Tradition as taught by Victor Anderson. There are also a variety of links of interest to Faerie lovers in general.

What's on this page

Neopagan Victor Anderson Feri Links

Non-Neopagan Links Related to the Victor Anderson Feri Tradition

Neopagan Faery Links (Not of the Victor Anderson Feri Tradition)

Non-Neopagan Faery Links

Neopagan Non-Faery Links

bar

Neopagan Victor Anderson Feri Links

The Faery Tradition - a brief but pithy description of our tradition written by a Faery

initiate

The Wiccan & Faerie Grimoire of Francesca De Grandis - a wild woman and a great teacher.

Dawnwalker's Feri Resources

Ian Lurking Bear - pages with humor, skepticism, and reverence.

Reclaiming, the organization founded by Starhawk, who was trained by Victor Anderson, and which incorporated some Feri exercises and traditions.

****bar****

Non-Neopagan Links Related to the Feri Tradition

Mythology, especially of the Middle East

Chris Siren's Myth Site - with information on myths of the Sumerians, Mesopotamians, Hittites, Canaanites, and much more. There is much from these areas embedded in the Faery tradition.

Mr. Pib's Myth Site

Qadash Kinahnu: A Canaanite-Phoenician Temple - the website of a Third Road initiate - lots of Near Eastern and Neopagan content, although nothing about Feri.

The Nephilim

The Forbidden Legacy of a Fallen Race: A Look at the Nephilim -

Part One

Part Two

Part Three

At the Strange Pages of Illuminations:

The Apocryphical Book of Enoch

The Nephilim

Jinn and the City of the Pillars

The Nephilim according to The Bible and other sources.

The Days of Noah and the "Sons of God" from a Christian Biblical viewpoint.

H.P.Lovecraft and The Necronomicon

At the Strange Pages of Illuminations:

Lovecraft's Necronomicon

The Necronomicon Anti-FAQ

The Truth About the Necronomicon - At "The H.P. Lovecraft Archive"

The Dan Clore Necronomicon Page

The Necronomicon in Spain

Ritual for Summoning Yog-sothoth

Necronomicon, the Ultimate in Black Magick

Cthulhoid entities, a bit of paranoid humor.

Marcus Karlssons Necronomicon page

Howard Phillips Lovecraft - Cthulhu, Necronomicon, Biography, Desktop Theme, Horror

The Cambridge University Worshippers of Cthulhu Society Home Page

Cthulhu Links

Hutchinson's Lovecraft Page

The Yezidi and Melek Taus

Some of these are sponsored by the Yezidi or organizations that promote their protection, some are, well, a bit occult...

Yezidi Web

The Yezidi Kurds in Armenia one world multimedia: photojournalism

Yazidism

CCC33 - Yezidi Source Project

Tantra

TantraWorks

Tantra

Basque

Basque-Tenacity in religion, myth, and folklore

Mari and Sugaar

Afro-Diasphoric Religions

Yoruba House--African drumming, dancing, Ifa ceremonies

Os Orixás

Candomblé

The Quick and the Dead

Lily Díaz Puerto Rican Santería

yo soy hechicero

The Ancestors in Haitian Vodou

Vodun Information Pages

Haitian Vodoun Culture

Other

Shemhazai - a Pagan ceremonial magician with a vast store of information on or links to Mesopotamian religion and magic, Lovecraft, and the Nephilim.

bar

Neopagan Faery Links (Not of the Victor Anderson Feri Tradition)

Entrance to The Faerie Shaman

Faerie Quest Online - Sean's Site with information on Norse and Celtic Faery oriented work.

THEE REALM OV SHAHARASAI - wonderful magical erotic tales of another land

Deities ov Shaharasai

thee Gothik Faerie Grove

Kisma Stepanich's fake Celtic Faery trad - Ye Olde Faerie Tripe seems to please some folks, but Kisma's is pretty much invented out of whole cloth. Her grasp of Celtic culture, particularly Irish, is weak at best and generally non-existent. With so much actual genuine information available, this is pathetic. But, hey, she's got two books and a tarot deck published.

bar

Non-Neopagan Faery Links

Faerie Lore and Literature - a wonderful and extensive site full of fairy tales and more.

Epona's Faery Links - a collection of links to other Faery related pages.

Gwydion1s Hollow Hills

The Gateway to Faerie

Ring of Fairy Tales, Folk Tales and Mythology

Lavendise - vale of the fae

Studies in Fairy Magic
The Faery Tradition
The TirNanOc Home Page
The OtherKin Information Triad Homepage

bar

Neopagan Non-Faery Links

The Covenant of the Goddess - recognizing the legal rights of Witches and Wiccans since 1975.

The Roebuck for information about Robert Cochrane's 1734 tradition.

Feraferia - an old and precious jewel among Neopagan traditions.

The Virtual Pomegranate - WoW! Intelligent informed Pagan writing! A Pagan scholars' journal.

bar

The Feri Crossroads Index

All Faery Graphics at the top of this page from Witch Way fabulous Pagan Graphics!
This banner does not necessarily reflect my interests, choices, or recommendations

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<http://www.lilithslantern.com/links.htm>

60 captures

8 Dec 2003 - 16 Jul 2016

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2005 2006 2007

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Preparing for Training

Choosing a Teacher

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Victor & Cora
on Sexual Ethics
& Feri Initiation
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Site Map & Links

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Preparing for Training
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Working With Mana & The Ha Prayer
Talker
Kala Rite
Godself
The Flower Prayer
The Copper Decagram
Victor on Sexual Ethics and Initiation
Victor's Writings
Articles & Interviews
"Open Letter"
"Victor Anderson --"
"Speaking with Victor Anderson" Interview with Inni Baruch.
Poetry
The Strange Woman
To Dimitrios
Lilith's Garden
Mandorla Writings
Creation a poem by Phoenix Willow
Swapping Shadows: New Dogma and the Evolution of Feri by Jim Schutte
Anderson Bookstore

Books Recommended by the Andersons
Books Recommended by Mandorla
Huna
Branches of Feri

SOME USEFUL LINKS...

Faery/Feri Related

Blackheart Feri ~ Poetry, prose & training info from Karina. Initiate and teacher of both Feri and The Third Road ®.

Compost ~ Feri offshoot tradition, extensive online archives.

The F(a)eri(e) Tradition of Witchcraft ~ Page with links to a variety of Feri-related sites.

The Faery Tradition ~ Article written by Anna Korn (and a beautiful image of the Blue God).

The Feri Tradition: Vicia Line ~ Tradition profile at the Witches' Voice.

FFAQ ~ Valerie Walker's Feri FAQ, includes some Vicia-related information but is mostly representative of other lines. (PDF file)

Freeform Craft ~ A secret email cabal for Feri initiates and students, freeformcraft is in the business of fomenting, incitement, and discussage.

Psyche Van Het Folk ~ Belgium radio site with nice bio of Gwydion. Pics!

The Realm of Faerywolf ~ Feri artist, writer and poet. Website mainly focuses on Eclectic Witchcraft and Queer Mysteries. Storm's exceptional art is available for purchase on the site.

Reclaiming ~ Feri offshoot tradition offering public Iron & Pearl Pentacle classes.

Victor Anderson Memorial ~ Memorial at the Witches' Voice.

The White Wand ~ Art and adornment from the realm of Faery. Tools, books, lore and more.

Witch Eye ~ A zine of Feri uprising!

Witch Eye Discussion Group - for readers of Witch Eye. Share your thoughts on what you've read, or what you'd like to see... Talk to some of Witch Eye's contributors... Learn more about upcoming events and special issues... Have fun!

Witchcraft & Magical

Acorn Guild Press ~ Publisher of great books on Witchcraft, Paganism, tarot, herbalism, gay interests, and more!

Alpenvoodoo ~ Art, chaos & Loas!

The Cauldron ~ Classic Witchcraft zine, some online articles.

Island of Salvation Botanica ~ Sallie Ann Glassman's site.

The Luxifer(a) Research Group ~ Interesting Luciferian site.

Lucky Mojo ~ Quality magical supplies and a treasure-house of online info.

M. Macha NightMare ~ Workshops, writings and more from a talented Witch, writer and ritualist. One of the founding members of the Reclaiming Tradition and a valued community Elder.

The Roebuck ~ Archive of the writings of Roy Bowers (Robert Cochrane).
Sacred Source, JBL Images ~ Statues of many deities.
Satanism and the History of Wicca ~ Controversial and interesting article.
Scarespite ~ Traditional Craft site.
Spell-spinner Candle and Curio ~ Mama Ambota's spiritual supply shop offering hand-made goods, including candles, organic herbs, oils, incense, tobies, as well as complete spell kits.
The Spiritual Genesis of Responsibility ~ Article by Brendan Cathbad Myers.
Tarot Passages ~ Deck reviews, articles and more.
Why Wicca Is Not Celtic ~ It isn't...really!
Wild Ideas ~ Great thought-provoking site.
The Witches' Voice ~ Networking, news, and lots of information on Wicca and Paganism.

Music & Song

Serpentine Music ~ Wide variety of pagan music, carries Gwydion Pendderwen's albums.
The Ethnic Musical Instruments Co. ~ Great source for drums and other instruments.

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<http://echoes.devin.com/watchers/names.html>
132 captures
24 Jan 2001 - 12 Dec 2024
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About this capture

The names of the Watchers

According to the Book of Enoch, exactly 200 Watchers fell to Earth to take human wives. It names 20 of these, explaining that each one was a leader in a group of 10. In his book *From the Ashes of Angels*, Andrew Collins names a few others, and other reference works corroborate some of the names given in these sources, sometimes with alternate spellings. Through these various sources, I have collected information on what some of these named Watchers taught to mankind. Where there was a variation in wording, I have included both wordings.

According to Collins, there is no complete record of the names of all 200 Watchers. Most of the names included in Enoch are not included in other books, apocryphal or otherwise; in fact, very few of the others appear in other mythological texts; these include Azazel and Kokabel (Shemyaza is a central character in Storm Constantine's Grigori trilogy). Azazel is a curious example; although the Watchers, in the beginning of Enoch, swear to Shemyaza, the clear leader, that they will not change their minds about descending. But later, Azazel takes the brunt of the blame for what happens (to his credit, he taught more forbidden items to humankind than the others). He was thrown into the canyon of Duadel, and pinned with sharp rocks, with his face covered. In the Biblical book Leviticus, he is recreated as a desert creature to whom the ancient Israelites dedicated their scapegoats:

"Aaron shall cast lots upon the two goats, one lot for the Lord and the other lot for Azazel. And Aaron shall present the goat on which the lot fell for the Lord, and offer it as a sin offering; but the goat on which the lot fell for Azazel shall be presented alive before the lord to make atonement for it, that it may be sent away into the wilderness to Azazel."

In still later times, Azazel is considered a demon, and is occasionally identified as the devil -- or as one of his chieftains.

Kokabel, or Kakabel, also appears in Jewish folklore as a powerful angel who is in charge of the stars and constellations. He is considered by some to be a holy angel; by others, a fallen one. It is said that he commands 365,000 lesser spirits and teaches astrology to his fellow angels.

Sariel is known under many names, but this one translates to "God's command." Some say he is the angel of death; he is named as the one who retrieved the soul of Moses from Mount Sinai. He is also called by some a "prince of the presence" and an angel of healing. His name appears in Gnostic amulets and it is said that when he's invoked he manifests in the form of an ox; according to the Cabala, he is one of the seven angels that rule the earth. He is also associated with the skies and is in charge of the zodiac

sign of Aries and instructs others on the course of the Moon. In occult circles he is one of the nine angels of the summer equinox and can protect against the evil eye.

What follows is as complete a list of the Watchers' names as I can find; I will add names as I discover more of them.

1. Semyaza, Shemyaza, Semjaza, Semiaza, Samyaza, Shemhazai
"Taught enchantments and root-cuttings."

2. Azazel, Azazyel, Azazel
"Taught men to make swords, knives, shields, breastplates, the fabrication of mirrors and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and of all sorts of dyes, so that the world became altered."

"Taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures."

3. Amazarak
"Taught all the sorcerers, and dividers of roots."

4. Armers, Armeros, Armaros
"Taught the solution of sorcery."
"Taught the resolving of enchantments."

5. Barkayal, Baraqijal, Baraqel
"Taught the observers of the stars."
"Taught astrology."

6. Kokabel, Kawkabel, Kakabel
"Taught the science of the constellations."

7. Ezeqeel, Ezekeel
"Taught the knowledge of the clouds."

8. Araquel, Arakiel
"Taught the signs of the earth."

9. Shamsiel, Shamshiel
"Taught the signs of the sun."

10. Sariel,, Suriel, Zerachiel, Saraquel, Asardel
"Taught the motion of the moon."

"Taught the course of the moon."

11. Akibeel

"Taught signs."

12. Tamiel

"Taught astronomy."

13. Penemue

"Taught the bitter and the sweet, the use of ink and paper."

14. Kasdeja, Kisdeja

"Taught the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away."

15. Gadreel

"Introduced weapons of war."

16. Ramuell

17. Danel

18. Azkeel

19. Saraknyal

20. Asael

21. Batraal

22. Anane

23. Zavebe

24. Samsaveel

25. Ertael

26. Turel

27. Yomvael

28. Urakabameel

The many names of the Nephilim

"The Nefilim ('Fallen Ones') bore many other tribal names, such as Emim ('Terrors'), Repha'im ('Weakeners'), Gibborim ('Giant Heroes'), Zamzummim ('Achievers'), Anakim ('Long-necked' or 'Wearers of Necklaces'), Awwim ('Devastators' or 'Serpents'). One of the Nefilim named Arba is said to have built the city of Hebron, called 'Kiriath-Arba' after him, and become the father of Anak whose three sons, Sheshai, Ahiman and Talmi, were later expelled by Joshua's comrade Caleb. Since, however, arba means 'four' in Hebrew, Kiriath-Arba may have originally have meant 'City of Four,' a reference to its four quarters mythically connected with the Anakite clans: Anak himself and his 'sons' Sheshai, Ahiman and Talmi."

- Robert Graves and Raphael Patai, Hebrew Myths: The Book of

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About this capture

TWV Presents...

Pagan Passages

Views: 406,827

2005...

Elisabeth Rudy

Satori

Felicitas Goodman

Passage to the Summerland of Dancer of Mayfire Farm

Asphodel Long

Passing of Wiccan Elder Lord Loic

2004...

Lady Serenity de Namaste

Second Degree Initiates Announced

Jack Armstrong

MaDonna MoonHawk Estafan

Elizabeth Amber

James Dayton Looman

Jim Runnels

Judy Carusone

Joseph 'Bearwalker' Wilson

Alison Harlow

Donna Cole Schultz

Imhotep/Sasquatch

Joe Dzielak

Serge Clapa

Colemond Todd Constable

Donald D. Harrison

Harry McBride

2003...

Ziggy

Fred Tuttle

Ellen Cannon Reed

Ellen Cannon Reed 2

Nelson Henry White

Starwind and Mikal Evensong

Micah and Jenna

Leon Edwards

J. P. Slota - by Peg

J. P. Slota - by Waterhawk

2002...

Pattalee Glass-Koentop

Rite of Passage: Hawk

Mary L. Comerford

Lord Mehkiall

Kay Gardner

Eleanor Bone

Ogre

Linda Batwinski

2001...

Pauline Campanelli

Ron Parshley

Ken Blacklion

Victor H. Anderson

Adam Dylan Schleimer - Memorial

Lord Or3ion

Nkosi Johnson

Carol Martin McIntosh

Paul Tuitain

Joyce Rasmussen

Tempest Smith

Aeron

Adam Dylan Schleimer

Robert L. Key

2000...

Dr. Leo Louis Martello

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Stewart Farrar: Testimonials 11

Stewart Farrar: Testimonials 12

Stewart Farrar: Memorial Page

Stewart Farrar: Official Obituary

Stewart Farrar: Testimonials 10

Stewart Farrar: Testimonials 01

Stewart Farrar: Testimonials 02

Stewart Farrar: Testimonials 03

Stewart Farrar: Testimonials 04

Stewart Farrar: A Man of Letters...

Stewart Farrar: Testimonials 07

Stewart Farrar: Testimonials 06

Stewart Farrar: Fare Thee Well

Stewart Farrar: Testimonials 09

Stewart Farrar: Testimonials 08

Stewart Farrar: Testimonials 05

Leslie Payne Dauterman

1999...

Sandy Kopf

Scotia Alexis Jackson

1998...

Willowsong

Coping with Grief

1997...

William J. Brennan, Jr

Michael Ralph DesRosiers

NOTE: For a complete list of articles related to this chapter... Visit the Main Index FOR this section.

Victor H. Anderson

Type of Passage: Death

Date of Passage: September 20th. 2001

Author: Kalessin [a WitchVox Sponsor]

Priest Victor H. Anderson was born May 21, 1917 to parents Hilbert and Frances in Clayton, New Mexico. He was delivered by his father on their ranch. After several years of meeting on the astral plane, Victor met his wife, Cora in person in Bend, Oregon in 1944. Recognizing each other immediately, they married three days later on May 3rd.

Victor was an accomplished poet and the author of Thorns of the Blood Rose, the

classic book of Goddess poetry and liturgy first published in 1970, as well as numerous articles on the Feri (Faery) Tradition and Huna. In 1975, he won the Clover International Poetry Competition Award. He was a contributor to Witch Eye, Green Egg and Nemeton magazines.

Victor and Cora are well known as the Grand Masters of the Feri Faith of the Old Religion. Victor was one of the last Kahuna and a Bokor. An extraordinary shaman and priest, he was a member of the Harpy Coven in the 1930s in southern Oregon. Victor and Cora initiated some of the most influential voices in contemporary Paganism, including Starhawk and the late Gwydion Pendderwen.

An accident during childhood left Victor almost totally without sight. As a result, he attended a school for the blind in Oregon. Largely self-educated, Victor had a profound love of physics, chemistry, literature and world spiritual traditions. He was an avid reader, storyteller and brilliant linguist who spoke numerous languages, among them Hawaiian, Spanish, Creole, Greek, Italian, Gaelic and Dahomean.

He was gifted with a beautiful voice, loved to sing and was adept on the drum. Victor earned his livelihood as a musician, playing the accordion at public and private dances. He was a member of the Fraternal Order of Eagles, Alameda Lodge for 40 years.

Victor crossed over on September 20 in his home. His passing was swift and painless, as was his wish. He will be sorely missed by his beloved wife of 57 years, Cora Ann; his son, Victor Elon; daughter-in-law, Lois Diane; grandchildren: Victoria, Nathan and Elon Thomas; adopted grandchildren: Lori, Jared and Jason; several great-grandchildren; and the members of his coven, Nostos (aka Blue Circle).

The family would like to thank all those who have sent prayers and flowers. Special thanks to Max for arranging the bagpiper at Victor's memorial service. This could not have been done without the hard work of many folks.

For more information on Victor and Cora Anderson or the Feri (Faery) Tradition, check out Tombo Studio and Witch Eye.

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The Witchvox Staff offers our sincerest regrets to the family, friends and countless Pagans whose lives have been touched by Victor. If YOU have hear of any other info on Victors passing kindly email us so that we can share it with all.

Eulogy for Victor H. Anderson
by Starhawk
Sunday, September 23, 2001

I just received news of Victor Anderson's death, and my heart is full of sorrow, with love and sympathy for Cora and their son and for all who know and have been touched by Victor.

Victor was one of my first teachers in the Craft. I will always be grateful for the worlds he opened up for me.

Visiting Victor and Cora meant stepping into a magical realm hidden behind the facade of an ordinary suburban house. Victor would sit in his rocking chair; I'd ask questions, and he would roam the galaxies in his answers. Cora would chime in with warmth, wisdom and common sense. And then we might go do magic...

Victor was never about sweetness and light. He was fierce, passionate, powerful, real. An inspired poet, he was a brilliant creator of myth and liturgy. He was allied spiritually with all the indigenous traditions of the planet; a true shaman. We didn't always agree on many matters; but I always felt Victor respected someone who would argue with him, and enjoyed it. I hope he also felt the honor and respect, and deep love, I hold for him and for Cora.

I can't help but think there is a reason he chose to cross over so suddenly just in this moment of so much collective death and pain. I believe he was called to work for us as an ancestor and a Guardian of the Craft.

My heart goes out to Cora and all of Victor's family, students and friends. I'm so sorry that I can't be with you at his memorial tomorrow, but I'm on the East Coast and just got this word and it's not possible. But my heart and thoughts and love are with you.

Weaver, weaver, weave his thread,
Whole and strong into your web,
Healer, healer heal our pain,
In love may he return again.

Starhawk

Eulogy for Victor H. Anderson
given by his son, Victor E. Anderson
Monday, September 24, 2001
Chapel of the Chimes, Hayward, California

Friends, brothers, and sisters, we are here to honor a man of respect, a father, a husband, a scientist, a musician, a singer, a poet, and above all a priest. All of these things and more. Victor Henry Anderson, my father, learned his craft well. He polished and worked it every day until like the full moon, it shone in all its glory. As a true son of

the Goddess, he studied and taught many of us. He was a wise counselor, a healer, a true friend in time of need.

The cherry blossom falls into the still pond. It ripples spread and are felt by all. So too with my father's teachings. The people he taught and the things they learned have done much to influence and spread Pagan traditions throughout these United States and beyond. This is our heritage.

Remember the Blue Warrior. His was a will of iron. General Chamberlain, medal of honor winner at Gettysburg, was said to have the heart of a lion and soul of a woman. Victor Anderson has these qualities. His craft, the Faerie Tradition, is about many things. It is about the essence of being a warrior. Like the Kodokan Judo, I so love, Faerie also has much to do with the polishing and perfecting of character. Father told me many times, "Anything worth having is dangerous." In the white hot heat of battle, you must learn to live and die with true honor. The study of religion is no less a dangerous enterprise. You must learn to perfect your character so that you are worthy of your knowledge and skills, so that your relationship with God can be a pure and honest one. My father also taught me about getting to the heart of the matter. We must learn to have purity of purpose, to know the central core of what we are about.

And so, we celebrate this day the life of a priest. One who dedicated his life to the old gods, one who looked to the Great Mother. He honored Her consort, and Her son - the Sacred King, and celebrated the Mother of us all. The Word was given. Holy union was consecrated. By Her triple will there was light and the universe was born from the great egg. From this stardust we were born. Man and woman, we were made in God's image. As my father said, we are the product of a loving god.

Father you have honored us with your presence. So we honor and celebrate your life. Brothers and sisters this was indeed a priest, a man of rare worth. Cherish the memory of Victor Henry Anderson.

The family and coven Nostos would like to thank all those who have sent prayers and flowers. Special thanks to Max for arranging the bagpiper at Victor's memorial service. This could not have been done without the hard work of many folks. If you would like to send cards or donations to Cora, they will be graciously accepted. Please contact Tombo Studio for the mailing address. Blessed be!

Eulogy for Victor H. Anderson
given by Cornelia Benavidez
Monday, September 24, 2001
Chapel of the Chimes, Hayward, California

One timid phone call twenty years ago opened the door to a great treasure. A treasure

filled with the silvered bells of music, the jewels of knowledge, the gold of science and magic, and the pearls of wisdom. That warm, strong, and resonant voice that answered my call was not only a pleasure to hear but, to my awe, really knew what he was talking about. I, the grateful fish, prayed to be reeled in.

A part of that first conversation, oh so long ago, was about the history of humankind. "How long, " he asked me, " do you think mankind, in various forms, has roamed the earth?"

"Science says about 1.6 million years, but I think it may be a bit older myself, " answered I.

"Well, I'll make you a bet that in the course of my lifetime that they will get it just about right, " he twinkled with a rascally grin.

Twenty years later, two days before he died, I am reading to him out of Discovery magazine about the latest human fossil find in the heart of mother Africa. He snapped to attention. "How old? How old did you say?"

"5.6 million years, Victor, " I answered.

He started to chuckle, "Must be getting time to go. They almost got it right."

How can one express in words the poetry of such a man and his life?

A person born by storm, raised by fire

The thunderer of the Gods

The composer of the Goddess

You who stood on the very shores of Her silver sea

You who looked upon Her bright and terrible beauty

And dared to heed and hear Her voice.

I salute you, O Victorious

I salute your spirit of courage

Your thirst for truth

Your strength of will

Your passion for life

And your unending curiosity

Master storyteller

Bard of a hundred tongues

Man of many ways and names

You who so generously shared yourself

To all that had the ears to listen

You were not only my treasure

You were an international treasure

The melting pot of the Goddess

She brought forth Victor Anderson
Through a great storm
To be our American Shaman, Priest, Teacher, Friend
And beloved husband of Cora.
Hasta Luego, Blessed be and Aloha
Cornelia Benavidez

From K.C. Anton: "With great sadness and feeling I pass onto you the news that Grand Master of the Feri Tradition, Victor Anderson, passed away on September 20th at approximately 2:20 p.m., after a number of attempts to revive him en route to the hospital after an initial collapse. Cause is still unknown.

Our thoughts and love are with Victor as he travels the paths to the Apple Land. Just as prayers and thoughts are with Cora at this time of loss. Blessings to his House, his coven family and students.

The blessings of this poet and shaman will be on my heart, my mind, and my lips during this time of harvest celebration. May he share his path with others in the next life as he did in this one."

Testimonial
given by M. Macha Nightmare
Monday, September 24, 2001

Chapel of the Chimes, Hayward, California

The testimony I chose to share at Victor's memorial was the observation of Penny Novack, a witchen friend in New England. Penny is a woman of many years practice of the Craft in various places on the East Coast. When she read my e-mail advising her of Victor's passing, she responded:

"Victor has been on my mind since last Wednesday night when, at a class Mary Colleen is running, we ended up speaking of Victor and Cora and Victor's book, Thorns of The Blood Rose. At the time he died, I was frantically ransacking our shelves looking for my copy. It gave the announcement of his death a dream-like quality.

". . . with all that she's [Cora] done over the years to maintain Victor's ability to exist, she deserves kudos and love and comfort. . . . I would like to tell her of my admiration for her and my sympathies that the old poet and mystic has died. Victor may be even more influential in the Witch and Pagan movement than Gardner when the long run becomes the paths of future social reality. He wrote very little, but his students have burst upon the scene over and over with the most creative and forceful visions of any set of trainees I have ever seen.

"Either more creative, dynamic and intelligent people were attracted to him, or he truly was exceptional. And Cora was the Muse and linchpin which allowed that stage to be set and kept on track. She must be someone I could admire a lot. . . ."

I had never considered what Penny posits, and I think it's a fascinating observation.

In love may he return again.

Blessings,

M. Macha Nightmare

A BELATED VOICE

by Penny Novack

10/23/01

I can't adequately explain the intricacy of the connections in our lives created by the influence of Victor and Cora Anderson. To us, our beloved copy of his book of poetry and the songs which were his from Gwydion's first album tied together a sense that our commitment to a future, national Pagan community could happen. If there is poetry and art then there is culture. And where there is culture, community has an anchor in the future. For years, the little I knew of these two was enough to be one of my hopes and mainstays, along with Gwydion's album.

In the late sixties and seventies, these were the basis of much of what our children understood about the Old Religion though they were too shy to ask about the meaning of "Song to Mari". Our grandchildren sing Gwydion's songs. These are our history, but what we did not know was that much else which is our history and our culture flowed out from the work of Victor and Cora Anderson. In teaching, they created a huge pool of talented, intelligent Witches and Pagans whose huge body of work has deeply influenced the entire nation. Within this dynamic fountain of creative force which has fed and lifted the psyche of the those whose lives paths followed the Old Religion, were all the arts plus philosophy and healing.

No other single source in this country has had the tremendous impact of Victor and Cora Anderson if only by the teaching and vision they must have given their students. And while we, who were a continent away, have been sustained and validated by this living treasure, I don't believe many are aware of the connections or how much gratitude we all owe.

May She whose Arms held Victor Anderson's passionate soul in life, lift him again -- into Her glorious Dance. We have been blessed.

Penny Novack

Article Specs

Article ID: 3624

VoxAcct: 208675

Section: passages

Age Group: Adult

Posted: September 21st. 2001

Days Up: 1,324

Times Read: 8,864

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Kalessin

Location: Albany, California

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<http://psychevanhetfolk.homestead.com/Gwydion.html>
130 captures
6 Mar 2001 - 18 Aug 2025
Feb MAR Jun
07

2005 2006 2007

About this capture
WICCA- AND NEOPAGANISM FOLK /
PENDDERWEN GWYDION
1946-1982

The Music from Gwydion:

I can describe this as a kind of acid or psych folk unique for the Wicca / Pagan movement, but which has similarities with some openness in music which was so valuable in the 70's. Gwydion is the oldest recorded example I know of written and recorded original songs within the Faerie Tradition, sounding different from traditional songs, but which are in fact produced under a same level of resourcement.. Some songs are celebrating, other s are more melancholic. There were some other bards after him.

Gwydion was born in a family of a long-term California residents. Gwydion met the blind seer and poet Victor Anderson, known in many Pagan circles as a high priest of the Feri Tradition, ancient teaching that span the globe, and found in aboriginal people everywhere teacher of the Feri tradition of Witchcraft. Gwydion had met him through his son (from the same birth date, 22 may) of the same age at school. From the early age of 13 Victor became also his primer teacher and mentor. Until his twenties he studied with him.

In college he majored in theatre. He was a consummate actor and was fascinated with the mysteries of masks and personae. The works of Shakespeare and Greek Playwrights impressed him most strongly, but he expressed impatience and even disgust with modern theatre. For him theatre was truest when it was closest to its spiritual roots as religious dromenon.

Gwydion had a great store of poetic and anthropological lore, but was clearly more under the spell of the strength of a tale than of scientific method. He had an excellent ear for cadences and rhythms of words, which made listening to him an enchanting event. Later, when he moved to the land to homestead, he was in great demand as a reader on long winter nights or to pass the time during periods of stormy weather. A gentile and generous host, he was also quite the trickster, often going to extreme lengths in hatching plots for practical jokes. His tongue was witty and could be dangerously barbed, in true barbic fashion : Gwydion's derision could be crushing.

He retired early and spent much of each night in trance, asking not to be awaked or disturbed. He was deeply interested in linguistics. and spoke and wrote in Welsh. He

was active in the Society for Creative Anachronism in its early years. He was the Court Bard in the SCA's Kingdom of the West for many years : a glib, courtly and foppish figure.

By the early '70's, neo-Paganism was beginning to grow spurth of its current renaissance. One of the landmarks of artistic merit in this rebirth was Gwydion's first recording, Songs for the Old Religion. This album has songs for each Sabbath as well as songs of the seasonal round and love songs to the Goddess and the God, and brought Gwydion a measure of fame and standing in the Pagan community.

Gwydion actually felt himself to be a druid, and was one of the members of the New and Reformed Order of the Golden Dawn, a latter-day Druidic sect. More information about that can be found in the book Margot Adler : Drowning Down the Moon. Gwydion actually went to Wales one time in 1976. The trip had a profound influence on him. He not only met his Welsh correspondent, Deri ap Arthur, but also many other active figures in the Wicca movement, among them Alex Saunders and Stuart Farrar. He made a pilgrimage to the Eisteddfodd in Wales, the ancient Welsh Druid Poetry contest. He was amongst those called to the stage on the last days of the ceremonies, when foreigners of Welsh

descent are honoured, an event which proved profoundly moving to him. He felt he had regained his path, and it was not that of hubris and fame. In visiting Ireland he had a terrifying vision of the Morrigan upon Tara Hill, which called to his mind his identification with the archetype of "the Sacred King". Seeking peace, he quit his job upon returning to the US and began homesteading on Greenfield Ranch in Mendocino County, naming his parcel "Annwfn", the Welsh underworld.

Gwydion's writing, never prolific suffered under the hardships of a demanding life, but was able to adopt a humorous and philosophic view ("sometimes I wonder"). During this time he published the book of his music and poems Wheel of the year, with production help from Isaac Bonewits, Craig Millen and Andraste.

In 1980, after many years of seclusion in the wilderness, Gwydion appeared in concert and ritual a Circle's Pagan Spirit Gathering in Wisconsin, an event of particular power. From this point on he became more active publicly, sponsoring and organizing Pagan gatherings, such as the Solstice Celebration in the Oakland Hills, and continuing New Year's tree plantings.

Forever Forests was the tree-planting organisation. Gwydion had a special connection to trees and felt it was his life's work. He had a vision about reforesting the earth. By the way Gwydion's (assumed) name is Welsh and Druidic as well, where Gwydion was named after one of the Gods in the Mabonogian, and Pendderwen, which means Head of the Oaks, or Leader of the oaks. Nowadays this tree-planting is done by Church of all Worlds when they are invited to come do so on country properties around Northern California. They used to sit up half the night making flyers and posters for the tree

planting and creating rituals and ceremonies to augment the basic outdoor work. It was held over New Year's finding it any how much more healthier and fun to do this rather than going out and getting drunk at a noisy party. The event was attended by as many as 30 or 40 people, a 2 or 3 hard work day affair, with afterwards a warm fire, a hearty meal and an entertainment they called a bardic circle where anyone who wished sang or recited poetry, mostly from their own.

In '82 Gwydion recorded his second album, *The Fairy Shaman*, with harps, pipes and drum of Sheila na Gig, an album which sounded more traditional as his first, with magic and faerie at its highpoint.

In the season of Samhain 1982, Gwydion was killed in an auto accident in which he was thrown from his car as it overturned. He seemed to know the time of his death was near : he had spent the previous days visiting family and friends all over the Bay Area. "Filled with joy we weep for the love known and missed". Gwydion died at the age of 36. It now was clear how charismatic, gifted song-writer and poet, a tireless correspondent (letters to all over the world) and a bit of a womaniser too he had been. He did love courting beautiful woman, and did made ordinary woman feel beautiful, and could be the most charming, elegant fellow. But he did have also had a tendency of drinking too much, engage in less-than-honest practices and get himself into trouble as result, which is possibly one reason the he left us so soon.

A group of five woman who were all lovers of Gwydion's inherited his work when he died. They were Oz Anderson, lives in Milwaukee, Wisconsin, Ayisha Sheperd, Anna Korn, Anodea Judith and Farida Fox, live in California. Farida was lover and confidante of Gwydion's, Ayisha lived the last three years with him. Anna and Anodea know him the longest, Oz was the flaming (unrequited) love of his life for the last couple years of it. They attempted to answer his voluminous mail and keep Forever Forests going. The ideal would be for those who knew him well, and certainly those who were the original steards of Annwfn (often referred to as his windows) to just gather round the fire and tell the stories from their memories. After a year the five woman found they were unable to continue this and became less involved with maintaining the mystique of the Fairie Shaman. They all had separate lives to live and one of them even didn't live in California. But they still keep on trying to have close contact with each other as much as possible.

Annwfn is now owned by The Church of All Worlds (CAW) but it was not always so and Gwydion had a kind of ambiguous attitude toward it. He and Oberon did not always see eye to eye on things, and his background was quiet different.

Some people from Forever Forests made afterwards (1986) a tape *Welcome to Annwfn* to benefit the organisation but also in dedication to Gwydion who's previous musical efforts still served to inspire them. The tape has stronger moments, like the high voice of Deborah Hamouris greeting, *Welcome to Annwfn* or the ground rhythm based *Horned* one with magical male voice of Buffalo and the *Anthem to the sun* from Rick Hamouris.

Letter I received by someone Gwydion knew :

Gerald,

I am very grateful that you maintain the pages about Gwydion.
He became a family friend in the years before his murder.

I owned and operated Tintagel Printing and Publishing, Inc in Berkeley.
We were engaged to re-publish Thorns of the Blood Rose for Gwydion.
I still have the cover design and the proofs.

Gwydion taught us about Squat, the god of parking places, of course so much more,
and a great deal about his learning as an IRS agent. Curiously I was residing in Lake
County where Gwydion died and Anodea Judith and Anna Korn and Farida Fox came to
my house and asked me to investigate his death.

When I examined and photographed Gwydion's car immediately following the accident,
there was a distinct and undeniable indentation on the side with a pale white or beige
paint transfer from the vehicle that sideswiped him. The CHP refused to investigate
further. However exactly the same situation existed in the Karen Silkwood death. An
unknown vehicle forcing the victim off the road. Gwydion almost never drank alcohol,
although of course he did indulge in certain herbal products. The section of Hwy 20
where he went off the road is straight and narrow. On that night it was bright and dry.
The reactions of the California Highway Patrol were derisive and desultory, the FBI
scarcely responded, and the IRS, thought nothing of dismissing the death of one of their
former agents who had formulated the structure of Forever Forests and who openly
decried the abusive "terrorist practises" of the IRS, at the time, against the poor and the
underemployed.

I do remember Gwydion describing to me the training he had received in collections,
encouraged to terrify taxpayers and non taxpayers alike, emboldened to threaten poor
people with audits and fines and criminal prosecution if they failed to pay taxes far in
excess of what corporations like Exxon were then paying. But those were different times,
and things have changed. Nonetheless, Gwydion compared his "membership" in the
IRS to a "membership" in the Hells Angels. Once a member always a member, until
death.

I have often wondered if Gwydion was assassinated by the government to which he
meant no harm only growth. The government for which he once worked, walked away,
believing that there was a better way and a better world. The slightly better world he
dreamed of has arrived, but the struggle is not over. I don't know the answer.
Especially if they were advocates for a model of peace, dignity and tranquillity, good
environmental temperance. And caution tempered with humour and song and a drag or

two of good Mendocino weed.

I'd like you to know that I possess several copies of Gwydion's first album before it went on tape and several more copies of the sheet music, Wheel of the Year. I should be pleased to reproduce the music and the sheet music for posting on the Web if it doesn't violate copyrights, or the spirit of Gwydion's quest for a better world.

Most importantly to me is the continued life of Forever Forests, Annwfn (owed by CAW or otherwise), and the continuation of the incredible dance that Gwydion began. That man was without question the Lord of the Dance.

I am proud that my family crest flew, if only briefly, a twin entwined Tudor rose on a field argent, over Gwydion's grave, for there are few I have ever truly loved and honored so much.

Blessed be and merry meet,

Samuel D. Mayhew
CISO
Mayhew & Associates: Forensic Cybernetics
Links and contacts :

Soundfile : "We Won't Wait Any Longer"
Gwydion's song "Sun God" but in a (very good) cover version performed by Wyld Olde Souls : "Sun God"
Another Gwydion song, "Spring Strathspey" in a cover version by Moonrise (Deborah "DJ" Hamouris, Robin Dolan & Denise Castleton) : "Spring Strathspey"

For people looking for a few songtexts on the web, I did find some :
Gwydion's song "Spring Strathspey" :
<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Ostara/springstrathspey.html>
& http://www.pagangathering.com/Music_chants/spring_strathspey.htm
Gwydion's song : "The Wintry Queen" : <http://www.earthspirit.org/twnls.html> (together with other Winter (Pagan) Songs), and at :
<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Yule/wintryqueen.html>
"Lughnasadh Dance" (chorus) by Gwydion Pendderwen you can find at :
<http://www.msen.com/~robh/slg/songbook98.html> and at
<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Lughnassadh/lughnassadhdance1.html>
His song "We won't wait any longer" you can find at :
<http://home.intranet.org/~maggi/true/bardicarts/songs/PaganPride/wewontwaitanylonger.html>
His song "Cambrian Dream" you can find at :
<http://home.intranet.org/~maggi/true/bardicarts/songs/Celtic/cambriandream.html>

"Return of the King" you can find at my next page (PS. A tip for the next page: if you save the jpg's there and open them again at home at your computer you can see them more readable)

A text more often used on the web, as a meditative thought of death by Gwydion, "Goodbye" you can see at : <http://www.shpm.com/articles/stress/meditate/death3.html>

"Lord of the Dance" at

http://www.pagangathering.com/Music_chants/spring_strathspey.htm

"I'll be reborn" at <http://www.restech.wustl.edu/~pagans/gwydion.html>

Text "Metempsychosis" : <http://www.textfiles.com/music/gwydion.txt>

Contact for Church of All Worlds, or for ordering Gwydion's music, Deborrah, Rick Hamouris & friends, Gaia's voice, tapes CAW, books, magazine & gatherings or the label : CAW/Nemeton, 960 Berry St., Toledo, OH 43605-3044. www.caw.org; E-mails : office@caw.org or nemeton@caw.org Church of All Worlds through Nemeton : PO Box 8247 Toledo, OH 43605 (419) 697-1919

with a page about Oberon : <http://www.caw.org/clergy/oberon/index.html>

with a page about Anodea : <http://www.caw.org/clergy/anodea/index.html>

and a page about Forever Forests : <http://www.caw.org/foreverforests/index.html>

A brief history of the C.A.W. : <http://www.sacred-texts.com/bos/bos572.htm> and

<http://www.caw.org/home/>

Another page : http://www.paganlibrary.com/reference/church_of_all_worlds.php

Forever Forests, Box 48, Calpella, CA 95418, or postbox 212, Redwood Valley, CA 95470, USA.

and Annwfn : <http://www.caw.org/annwfn/index.html>

Annwfn : Post Office Box 48, Calpella, California 95418 USA

Some extra links : <http://www.caw.org/hotlinks.html>

Green Egg magazine : 32 East San Francisco Ave, Willits CA, 95490-3957 :

(Close friends of Gwydion (only E-mail when necessary : Aeona@aol.com (Aeona, Farida (Toadthroat@metro.net and Monkey@aol.com for Oberon Zell-Riverhart from CAW).

Further related links :

Page about Victor Anderson : <http://www.lilithslantern.com/victor.htm>

About Victor Anderson's and Gwydion's "Feri/Faery tradition" :

http://www.geocities.com/Athens/Rhodes/5569/Faery_Trad_Intro.html and

<http://www.cog.org/wicca/trads/faery.html> and <http://www.thefaerycrossing.com/>

and <http://www.pooklaroux.com/faeriewho.html> and

<http://www.lilithslantern.com/branches.htm>

and http://www.coven-of-cythrawl.com/Faery_Wicca.htm and

<http://www.paralumun.com/witchfaery.htm>

and <http://feri-tradition.wikiverse.org/>

with about Gardnerian Wicca : <http://gardnerian-wicca.wikiverse.org/>

A list which compares different types of Witchcraft and within those list they explain the Feri tradition :

<http://www.pathcom.com/~newmoon/diff.htm>

Further we have The third Road Faerie Tradition : <http://www.well.com/user/zthirddr/>, Fransisca's Faerie tradition : <http://www.well.com/user/zthirddr/vita.html> (all coming forth from Victor's traditions), and the further related "Pictish Elven Witchkraft" (website moved)).

There exist also a magazine about the Faerie tradition :

<http://www.feritradition.org/witcheye/> (magazine nr.2 has an article from Gwydion) E-mail : witcheye@lustydevil.com

Offshoot of this tradition, the Draconian Pictish-Elven Witchcraft :

<http://www.pictdom.org/WhatIs.html>

A page about "the old religion" : http://www.coven-of-cythrawl.com/Old_Religion.htm

There are too many pages for the New Reformed Orthodox Order of the Golden Dawn. I found a page which mentioned Gwydion but it moved now. (PS. All kinds of Golden Dawn organisations are in one big list :

<http://www.esonet.org/pg/seeker/goldendawn.htm>

with the NROOGD at <http://www.cog.org/wicca/trads/nroogd.html>

with a publication "the witches Trine" : <http://www.conjure.com/TRINE/>

(For the more advanced interested I collected a few more links : about the award which Gwydion received : there was a page at <http://www.west.sca.org/OP/ALPHAG13.HTM>, which moved to another page somewhere at <http://www.westkingdom.org/>)

Remembrance day May21 : B-Day: Gwydion Pendderwen

and from May 1998, 21 was said: Thursday Waning 4th Qtr E. Aries 6:06 AM SUN E.

Gemini 1:05 AM Green Wintergreen Gwydion Pendderwen, cofounder of the Faery Tradition of Witchcraft, born 1946; Day of Tefnut (Egypt); Plato born, 429 B.C.E.)

More about trees : <http://www.geocities.com/Area51/Shire/3951/dryadart.html>

(PS. An interesting Pagan magazine related to trees :

<http://www.treeleaves.com/oracle/oracle@treeleaves.com> ; PS. One of the magazines on line about (Pagan) music used to be "Tree Leaves")<http://www.treeleaves.com/oracle/tlo8/>)

A new tribute page to Gwydion : <http://www.restech.wustl.edu/~pagans/gwydion.html>

(page and links are updated 2004-08-25)

Gwydion's life:

compiled from an original fragment from Anna Korn's biography , (published as booklet-notes on the 2CD "The Wheel of the Year- the music of Gwydion Pendderwen"), completed with some additional information given by Farida and Ayisha) :

go to page 2 of Gwydion ->

<http://psychevanhetfolk.homestead.com/Gwydion2.html>

24 captures

2 May 2001 - 7 May 2021

Dec FEB Nov

02

2004 2006 2007

About this capture

I doubt all, save the survival
Of some unquenchable fire within me;
I seek no mortality,
For it comes without search.
I live with the joy of my senses,
Knowing that this part will surely perish,
Leaving only that which came before.
To live here and now, without that certainty,

Gwydion's "Return of the King"

Gwydion's "Return of the King" Gwydion's "Return of the King" Gwydion's "Return
of the King"

Gwydion's "Return of the King"

GWYDION PENDDERWEN, PAGE 2

Without the acceptance of Death
as the unveiling of the One,
Is to forget,

Forever,

The secret name that is whispered at birth
Beyond the Hidden Gates.

Gwydion Pendderwen.

When summer was high
And the leaves were bright green,
Stags in the wood were seen,
Birds blackened the sky.

Red mantle and silver wing
Flash bright in the early spring:
True love is awakening
On the Lady's bright face.

Long winter is passing now,
Buds swell on the apple bough,
Earth thaws and receives the plow
Where lovers embrace.

All creatures rejoice
For the King and his Queen,
Wearing the garlands green,
Now speaking one voice.

Winds blow where the night is chill,
Owls shriek from the highest hill
She waits 'neath the moon untill
Her lover's return.

© Gwydion.

Dark, dark is the swirling flood,
Black, black is the stain of blood,
Deep slumbers the apple's bud
While low fires burn.

Winds blow where the night is chill,
Owls shriek from the highest hill,
She waits 'neath the moon until
Her lover's return.

Low now is the star
In its course in the sky
Each day it passes by:
Winter is not far.

Leaves fall from the dying trees,
Blown bare in the autumn breeze,
Now locked in deep mysteries
He sleeps in the earth.

Here lonely the Lady roves
Through frosty fields and groves ;
Earth waits for the king she loves,
Waiting to give birth.

Gwydion : "Return of the King"

(songbook is available through <http://www.caw.org>

E-mail :

CAWNEMETON@aol.com)

GO TO PAGE 3 FROM GWYDION

(Click to see bigger)

<http://psychevanhetfolk.homestead.com/Gwydion3.html>

8 captures

9 Mar 2001 - 3 Dec 2012

May FEB May

07

2004 2006 2007

About this capture

Gwydion's LP's and CD's

Picture on the LP version of Gwydion's "Songs for the Old Religion"

Picture of Gwydion on the 2CD box

Gwydion with The California Wicca Blues Band

GO TO THE WICCA FOLK LINKS PAGE

GO BACK TO THE MAIN PAGE

GO TO PAGE 4 OF GWYDION : DARRAGH'S TRIBUTE

or go to another druid who sings/tells stories :

Renaat De Jonghe (Belgium)

http://psychevanhetfolk.homestead.com/DARRAGHS_TRIBUTE_TO_GWYDION.html

24 captures

13 May 2001 - 03 Apr 2016

Jan FEB Mar

02

2005 2006 2007

About this capture

DARRAGH'S TRIBUTE TO GWYDION

Darragh's tribute to Gwydion

Darragh's tribute to Gwydion

Darragh's tribute to Gwydion

Darragh's tribute to

Gwydion

Darragh's tribute to Gwydion

Darragh's Tribute Song to Gwydion and about his cooperation with Gwydion :

-but first an introduction about Darragh :

I have to add that Darragh is one of the few who succeeds to sing in a true bardic way. When he sings lots of feelings open up. I never expected music with such "openness" was still possible these days.

"The Grove where Gwydion Lies" - Darragh Nagle

"I wrote this music as I heard it, from a chorus of invisible wood-nymphs, singing among the trees, when I had come to visit my dear departed friend Gwydion, in his final resting place, a grove in the trees at the Forever Forests sanctuary in the wooded hills of Northern California.

In Albuquerque, New Mexico, we heard the news of Gwydion's death in a car accident. Some said he saw a deer in his headlights and swerved to avoid it. Some said it was a bad road. Some said he had a disagreement with someone, and they had run him off the road. Some said it was simply his time. Gwydion had recently spent much of his time in Albuquerque with our community. He had stayed with us for a time, and attended our festivals, we sang songs together around the fire. He had a gentle demeanor, and he wore natural fibre clothing. His smile was warm, and you always felt you were with a very nice, gentle, happy person when you were with him. He came over to my birthday party. I told him he should begin work on a second album, and he didn't think that would be for awhile. I persisted with help from a friend, and we convinced him to begin work on what would become 'The Faerie Shaman.' Our whole community was shocked at the news of his death, and we held a ceremony to honour his passing.

A friend and I had travelled up the highway from San Francisco, and up the windy dirt road through the vineyards. It is a twisty and narrow road, and we had to be very careful. I arrived at Forever Forests, the place where Gwydion lived in the mushroom house, and held tree plantings each year to restore forest lands. Gwydion's friends and his lady were my hosts. We walked the hilly woods, covered with twisted oak trees with black bark, and on the forest floor there were leaves and plants and the occasional salamander crawling along.

When we came to the grove where Gwydion was laid to rest, I was very emotional, and I cried, for my dear friend and all the times we had shared, and all of the ceremonies we had done, and all the campouts, and songs sung. As I honoured the final resting place of my friend, I began to hear voices coming from the woods, singing a beautiful chorus to Gwydion. I knew the voices were coming through my mind, and I took a moment to

memorize the harmony, then I wrote it down in my journal.

We stayed the night, and we were offered the mushroom house, so I got to spend a night in my friend's home, which I thought would be a nice last sharing with him. The night was windy and spooky, with the sounds of animals down the road. The house was shaped like a mushroom, with two stories. In the bottom were the general living rooms, and a little statue of a dragon-guard by the door. Upstairs was the bedroom, which also held a desk and a library. The night's sleep was fitful, and I had the impression that Gwydion was not happy about his death, he had wanted to go on living. I awoke from horrible nightmares about death, while it was still dark. My friend who was with me, awoke from exactly the same dreams. We were so shaken, that we left a note for our hosts, thanking them and telling them that we had to leave, and then we drove away before the dawn.

Since then, I have remembered and honoured my friend Gwydion many times. Sometimes when I sing his songs, or write songs of my own, he seems to be present with me, and I can feel his gentle goodness.

Dragon Dreams* - Darragh Nagle

Girl begins to spin,
and her dragon dress has wings that fly upon the wind,
that fly, with her mother by her side, clapping hands to show her pride,
she sings upon the wind, she sings,
You may call the dragon when the dragon has come upon the wind

We dance the circle round, with stones set in the ground,
they come from long ago, they come and I look into the sky,
where the dragon does fly, and no-one else can see,
there is no one here but me
who can call the dragon when the dragon has come upon the wind, upon the wind

Girl begins to fly,
with her wings that touch the sky a new world has begun, a dawn
Girl begins to spin,
and her dragon dress has wings that fly upon the wind, that fly,
with her mother by her side, clapping hands to show her pride,
she sings upon the wind, she sings,
You may call the dragon when the dragon has come upon the wind,
upon the wind, upon the wind

© Darragh Naggle

* I wrote this song about a dream that I had. In the dream, we were all walking along

the road, myself, teachers, lawyers, construction workers, people from all walks of life. A mother was watching her daughter, who was dancing in the most beautiful dragon dress. I looked to the sky, and I saw a dragon. I looked back at the people, and no-one else was aware of the dragon. I looked back at the dragon as it flew across the sky. Go to the first Darragh Webpage ; Go to the first Gwydion webpage

More artists within the Wicca and Neo-Pagan movement you can find at
my Wicca Folk Webpages
go back to main index

<http://psychevanhetfolk.homestead.com/Gwydion.html>

130 captures

6 Mar 2001 - 18 Aug 2025

Feb MAR Jun

07

2005 2006 2007

About this capture
WICCA- AND NEOPAGANISM FOLK /
PENDDERWEN GWYDION
1946-1982

The Music from Gwydion:

I can describe this as a kind of acid or psych folk unique for the Wicca / Pagan movement, but which has similarities with some openness in music which was so valuable in the 70's. Gwydion is the oldest recorded example I know of written and recorded original songs within the Faerie Tradition, sounding different from traditional songs, but which are in fact produced under a same level of resourcement.. Some songs are celebrating, other s are more melancholic. There were some other bards after him.

Gwydion was born in a family of a long-term California residents. Gwydion met the blind seer and poet Victor Anderson, known in many Pagan circles as a high priest of the Feri Tradition, ancient teaching that span the globe, and found in aboriginal people everywhere teacher of the Feri tradition of Witchcraft. Gwydion had met him through his son (from the same birth date, 22 may) of the same age at school. From the early age of 13 Victor became also his primer teacher and mentor. Until his twenties he studied with him.

In college he majored in theatre. He was a consummate actor and was fascinated with the mysteries of masks and personae. The works of Shakespeare and Greek Playwrights impressed him most strongly, but he expressed impatience and even disgust with modern theatre. For him theatre was truest when it was closest to its spiritual roots as religious phenomenon.

Gwydion had a great store of poetic and anthropological lore, but was clearly more under the spell of the strength of a tale than of scientific method. He had an excellent ear for cadences and rhythms of words, which made listening to him an enchanting event. Later, when he moved to the land to homestead, he was in great demand as a reader on long winter nights or to pass the time during periods of stormy weather. A gentle and generous host, he was also quite the trickster, often going to extreme lengths in hatching plots for practical jokes. His tongue was witty and could be dangerously barbed, in true barbic fashion : Gwydion's derision could be crushing.

He retired early and spent much of each night in trance, asking not to be awaked or disturbed. He was deeply interested in linguistics. and spoke and wrote in Welsh. He was active in the Society for Creative Anachronism in its early years. He was the Court Bard in the SCA's Kingdom of the West for many years : a glib, courtly and foppish figure.

By the early '70's, neo-Paganism was beginning to grow spurth of its current renaissance. One of the landmarks of artistic merit in this rebirth was Gwydion's first recording, Songs for the Old Religion. This album has songs for each Sabbath as well as songs of the seasonal round and love songs to the Goddess and the God, and brought Gwydion a measure of fame and standing in the Pagan community.

Gwydion actually felt himself to be a druid, and was one of the members of the New and Reformed Order of the Golden Dawn, a latter-day Druidic sect. More information about that can be found in the book Margot Adler : Drowning Down the Moon. Gwydion actually went to Wales one time in 1976. The trip had a profound influence on him. He not only met his Welsh correspondent, Deri ap Arthur, but also many other active figures in the Wicca movement, among them Alex Saunders and Stuart Farrar. He made a pilgrimage to the Eisteddfodd in Wales, the ancient Welsh Druid Poetry contest. He was amongst those called to the stage on the last days of the ceremonies, when foreigners of Welsh

descent are honoured, an event which proved profoundly moving to him. He felt he had regained his path, and it was not that of hubris and fame. In visiting Ireland he had a terrifying vision of the Morrigan upon Tara Hill, which called to his mind his identification with the archetype of "the Sacred King". Seeking peace, he quit his job upon returning to the US and began homesteading on Greenfield Ranch in Mendocino County, naming his parcel "Annwfn", the Welsh underworld.

Gwydion's writing, never prolific suffered under the hardships of a demanding life, but

was able to adopt a humorous and philosophic view ("sometimes I wonder"). During this time he published the book of his music and poems *Wheel of the year*, with production help from Isaac Bonewits, Craig Millen and Andraste.

In 1980, after many years of seclusion in the wilderness, Gwydion appeared in concert and ritual at a Circle's Pagan Spirit Gathering in Wisconsin, an event of particular power. From this point on he became more active publicly, sponsoring and organizing Pagan gatherings, such as the Solstice Celebration in the Oakland Hills, and continuing New Year's tree plantings.

Forever Forests was the tree-planting organisation. Gwydion had a special connection to trees and felt it was his life's work. He had a vision about reforesting the earth. By the way Gwydion's (assumed) name is Welsh and Druidic as well, where Gwydion was named after one of the Gods in the Mabonogian, and Pendderwen, which means Head of the Oaks, or Leader of the oaks. Nowadays this tree-planting is done by Church of all Worlds when they are invited to come do so on country properties around Northern California. They used to sit up half the night making flyers and posters for the tree planting and creating rituals and ceremonies to augment the basic outdoor work. It was held over New Year's finding it any how much more healthier and fun to do this rather than going out and getting drunk at a noisy party. The event was attended by as many as 30 or 40 people, a 2 or 3 hard work day affair, with afterwards a warm fire, a hearty meal and an entertainment they called a bardic circle where anyone who wished sang or recited poetry, mostly from their own.

In '82 Gwydion recorded his second album, *The Fairy Shaman*, with harps, pipes and drum of Sheila na Gig, an album which sounded more traditional as his first, with magic and faerie at its highpoint.

In the season of Samhain 1982, Gwydion was killed in an auto accident in which he was thrown from his car as it overturned. He seemed to know the time of his death was near : he had spent the previous days visiting family and friends all over the Bay Area. "Filled with joy we weep for the love known and missed". Gwydion died at the age of 36. It now was clear how charismatic, gifted song-writer and poet, a tireless correspondent (letters to all over the world) and a bit of a womaniser too he had been. He did love courting beautiful woman, and did made ordinary woman feel beautiful, and could be the most charming, elegant fellow. But he did have also had a tendency of drinking too much, engage in less-than-honest practices and get himself into trouble as result, which is possibly one reason the he left us so soon.

A group of five woman who were all lovers of Gwydion's inherited his work when he died. They were Oz Anderson, lives in Milwaukee, Wisconsin, Ayisha Sheperd, Anna Korn, Anodea Judith and Farida Fox, live in California. Farida was lover and confidante of Gwydion's, Ayisha lived the last three years with him. Anna and Anodea know him the longest, Oz was the flaming (unrequited) love of his life for the last couple years of it. They attempted to answer his voluminous mail and keep Forever Forests going. The

ideal would be for those who knew him well, and certainly those who were the original steards of Annwn (often referred to as his windows) to just gather round the fire and tell the stories from their memories. After a year the five woman found they were unable to continue this and became less involved with maintaining the mystique of the Fairie Shaman. They all had separate lives to live and one of them even didn't live in California. But they still keep on trying to have close contact with each other as much as possible.

Annwn is now owned by The Church of All Worlds (CAW) but it was not always so and Gwydion had a kind of ambiguous attitude toward it. He and Oberon did not always see eye to eye on things, and his background was quite different.

Some people from Forever Forests made afterwards (1986) a tape Welcome to Annwn to benefit the organisation but also in dedication to Gwydion who's previous musical efforts still served to inspire them. The tape has stronger moments, like the high voice of Deborah Hamouris greeting, Welcome to Annwn or the ground rhythm based Horned one with magical male voice of Buffalo and the Anthem to the sun from Rick Hamouris.

Letter I received by someone Gwydion knew :

Gerald,

I am very grateful that you maintain the pages about Gwydion.
He became a family friend in the years before his murder.

I owned and operated Tintagel Printing and Publishing, Inc in Berkeley.
We were engaged to re-publish Thorns of the Blood Rose for Gwydion.
I still have the cover design and the proofs.

Gwydion taught us about Squat, the god of parking places, of course so much more, and a great deal about his learning as an IRS agent. Curiously I was residing in Lake County where Gwydion died and Anodea Judith and Anna Korn and Farida Fox came to my house and asked me to investigate his death.

When I examined and photographed Gwydion's car immediately following the accident, there was a distinct and undeniable indentation on the side with a pale white or beige paint transfer from the vehicle that sideswiped him. The CHP refused to investigate further. However exactly the same situation existed in the Karen Silkwood death. An unknown vehicle forcing the victim off the road. Gwydion almost never drank alcohol, although of course he did indulge in certain herbal products. The section of Hwy 20 where he went off the road is straight and narrow. On that night it was bright and dry. The reactions of the California Highway Patrol were derisive and desultory, the FBI scarcely responded, and the IRS, thought nothing of dismissing the death of one of their former agents who had formulated the structure of Forever Forests and who openly

decried the abusive "terrorist practises" of the IRS, at the time, against the poor and the underemployed.

I do remember Gwydion describing to me the training he had received in collections, encouraged to terrify taxpayers and non taxpayers alike, emboldened to threaten poor people with audits and fines and criminal prosecution if they failed to pay taxes far in excess of what corporations like Exxon were then paying. But those were different times, and things have changed. Nonetheless, Gwydion compared his "membership" in the IRS to a "membership" in the Hells Angels. Once a member always a member, until death.

I have often wondered if Gwydion was assassinated by the government to which he meant no harm only growth. The government for which he once worked, walked away, believing that there was a better way and a better world. The slightly better world he dreamed of has arrived, but the struggle is not over. I don't know the answer. Especially if they were advocates for a model of peace, dignity and tranquillity, good environmental temperance. And caution tempered with humour and song and a drag or two of good Mendocino weed.

I'd like you to know that I possess several copies of Gwydion's first album before it went on tape and several more copies of the sheet music, Wheel of the Year. I should be pleased to reproduce the music and the sheet music for posting on the Web if it doesn't violate copyrights, or the spirit of Gwydion's quest for a better world.

Most importantly to me is the continued life of Forever Forests, Annwfn (owed by CAW or otherwise), and the continuation of the incredible dance that Gwydion began. That man was without question the Lord of the Dance.

I am proud that my family crest flew, if only briefly, a twin entwined Tudor rose on a field argent, over Gwydion's grave, for there are few I have ever truly loved and honored so much.

Blessed be and merry meet,

Samuel D. Mayhew
CISO
Mayhew & Associates: Forensic Cybernetics
Links and contacts :

Soundfile : "We Won't Wait Any Longer"

Gwydion's song "Sun God" but in a (very good) cover version performed by Wyld Olde Souls : "Sun God"

Another Gwydion song, "Spring Strathspey" in a cover version by Moonrise (Deborah "DJ" Hamouris, Robin Dolan & Denise Castleton) : "Spring Strathspey"

For people looking for a few songtexts on the web, I did find some :

Gwydion's song "Spring Strathspey" :
<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Ostara/springstrathspey.html>
 & http://www.pagangathering.com/Music_chants/spring_strathspey.htm
 Gwydion's song : "The Wintry Queen" : <http://www.earthspirit.org/twnls.html> (together with other Winter (Pagan) Songs), and at :
<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Yule/wintryqueen.html>
 "Lughnasadh Dance" (chorus) by Gwydion Pendderwen you can find at :
<http://www.msen.com/~robh/slg/songbook98.html> and at
<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Lughnassadh/lughnassadhdance1.html>
 His song "We won't wait any longer" you can find at :
<http://home.intranet.org/~maggi/true/bardicarts/songs/PaganPride/wewontwaitanylonger.html>
 His song "Cambrian Dream" you can find at :
<http://home.intranet.org/~maggi/true/bardicarts/songs/Celtic/cambriandream.html>
 "Return of the King" you can find at my next page (PS. A tip for the next page: if you save the jpg's there and open them again at home at your computer you can see them more readable)
 A text more often used on the web, as a meditative thought of death by Gwydion, "Goodbye" you can see at : <http://www.shpm.com/articles/stress/meditate/death3.html>
 "Lord of the Dance" at
http://www.pagangathering.com/Music_chants/spring_strathspey.htm
 "I'll be reborn" at <http://www.restech.wustl.edu/~pagans/gwydion.html>
 Text "Metempsychosis" : <http://www.textfiles.com/music/gwydion.txt>

Contact for Church of All Worlds, or for ordering Gwydion's music, Deborah, Rick Hamouris & friends, Gaia's voice, tapes CAW, books, magazine & gatherings or the label : CAW/Nemeton, 960 Berry St., Toledo, OH 43605-3044.
www.caw.org; E-mails : office@caw.org or nemeton@caw.org Church of All Worlds through Nemeton : PO Box 8247 Toledo, OH 43605 (419) 697-1919
 with a page about Oberon : <http://www.caw.org/clergy/oberon/index.html>
 with a page about Anodea : <http://www.caw.org/clergy/anodea/index.html>
 and a page about Forever Forests : <http://www.caw.org/foreverforests/index.html>
 A brief history of the C.A.W. : <http://www.sacred-texts.com/bos/bos572.htm> and
<http://www.caw.org/home/>
 Another page : http://www.paganlibrary.com/reference/church_of_all_worlds.php
 Forever Forests, Box 48, Calpella, CA 95418, or postbox 212, Redwood Valley, CA 95470, USA.
 and Annwfn : <http://www.caw.org/annwfn/index.html>
 Annwfn : Post Office Box 48, Calpella, California 95418 USA
 Some extra links : <http://www.caw.org/hotlinks.html>
 Green Egg magazine : 32 East San Francisco Ave, Willits CA, 95490-3957 :
 (Close friends of Gwydion (only E-mail when necessary : Aeona@aol.com (Aeona,

Farida (Toadthroat@metro.net and Monkey@aol.com for Oberon Zell-Riverhart from CAW).

Further related links :

Page about Victor Anderson : <http://www.lilithslantern.com/victor.htm>

About Victor Anderson's and Gwydion's "Feri/Faery tradition" :

http://www.geocities.com/Athens/Rhodes/5569/Faery_Trad_Intro.html and

<http://www.cog.org/wicca/trads/faery.html> and <http://www.thefaerycrossing.com/>

and <http://www.pooklaroux.com/faeriewho.html> and

<http://www.lilithslantern.com/branches.htm>

and http://www.coven-of-cythrawl.com/Faery_Wicca.htm and

<http://www.paralumun.com/witchfaery.htm>

and <http://feri-tradition.wikiverse.org/>

with about Gardnerian Wicca : <http://gardnerian-wicca.wikiverse.org/>

A list which compairs different types of Witchcraft and within those list they explain the Feri tradition :

<http://www.pathcom.com/~newmoon/diff.htm>

Further we have The third Road Farie Tradition : <http://www.well.com/user/zthirdd/>,

Fransisca's Faerie tradition : <http://www.well.com/user/zthirdd/vita.html> (all coming forth from Victor's traditions), and the further related "Pictish Elven Witchkraft" (website moved)).

There exist also a magazine about the Faerie tradition :

<http://www.feritradition.org/witcheye/> (magazine nr.2 has an article from Gwydion) E-mail : witcheye@lustydevil.com

Offshoot of this tradition, the Draconian Pictish-Elven Witchcraft :

<http://www.pictdom.org/WhatIs.html>

A page about "the old religion" : http://www.coven-of-cythrawl.com/Old_Religion.htm

There are too many pages for the New Reformed Orthodox Order of the Golden Dawn. I found a page which mentioned Gwydion but it moved now. (PS. All kinds of Golden Dawn organisations are in one big list :

<http://www.esonet.org/pg/seeker/goldendawn.htm>

with the NROOGD at <http://www.cog.org/wicca/trads/nroogd.html>

with a publication "the witches Trine" : <http://www.conjure.com/TRINE/>

(For the more advanced interested I collected a few more links : about the award which Gwydion received : there was a page at <http://www.west.sca.org/OP/ALPHAG13.HTM>, which moved to another page somewhere at <http://www.westkingdom.org/>)

Remembrance day May21 : B-Day: Gwydion Pendderwen

and from May 1998, 21 was said: Thursday Waning 4th Qtr E. Aries 6:06 AM SUN E.

Gemini 1:05 AM Green Wintergreen Gwydion Pendderwen, cofounder of the Faery Tradition of Witchcraft, born 1946; Day of Tefnut (Egypt); Plato born, 429 B.C.E.)

More about trees : <http://www.geocities.com/Area51/Shire/3951/dryadart.html>
(PS. An interesting Pagan magazine related to trees :
<http://www.treeleaves.com/oracle/oracle@treeleaves.com> ; PS. One of the magazines
on line about (Pagan) music used to be "Tree
Leaves")<http://www.treeleaves.com/oracle/tlo8/>)

A new tribute page to Gwydion : <http://www.restech.wustl.edu/~pagans/gwydion.html>

(page and links are updated 2004-08-25)
Gwydion's life:

compiled from an original fragment from Anna Korn's biography , (published as booklet-
notes on the 2CD "The Wheel of the Year- the music of Gwydion Pendderwen"),
completed with some additional information given by Farida and Ayisha) :

go to page 2 of Gwydion ->

<http://psychevanhetfolk.homestead.com/Darragh.html>
65 captures
22 Apr 2001 - 10 Feb 2021
Dec FEB Jun
06
2004 2006 2007

About this capture
wicca folk artists /
DARRAGH (fan-page)

Darragh in 1999 during the "Live at Heartland Festival"-period
Every person who has something unique to offer should get a web-page from me (as
long as I have enough space left off course).
This man is really worth having a fan-page by me.
He was able to free some emotions during the listen to his last album.

Darragh Nagle's two first projects (only on tape) have strong moments with a full
acoustic band (and added female vocals). The mood is almost pastoral. If you are into

Mellow Candle-like items, Midwinter and so on you should try these tapes too. (I hope one of the progressive folk labels would like to publish both albums on a CD one day ; they ought to be rediscovered).

"Live at Heartland Festival" really is another, different sensitive beauty. Although mostly with guitar only, some sparse other instruments, the still has an effect with a warmth I rarely experienced before.

Only his release "The Land of Fairie" is really different. This is composed for a lot of instruments but it's played with synth only this is more coming close to New Age sounds now. It presents a musical travel into Fairie land.

Discography :

Star Rider Rec.

Darragh Nagle and Derek Fuller : Dragon Dreams (1989) ***°

Star Rider Rec.

Darragh & Cerridwen (with Bart Green, Tom Parrot) : Starcrystal (1988)**°°

Star Rider Rec.

Darragh Nagle : the land of Fairie (1995)** ?

Star Rider Music

Darragh : Live at Heartland Festival (1999)****°

Darragh had also had close contact with Gwydion. Look at these pages too.

At that page you will find also the text of a song written as a tribute for Gwydion, connecting both personalities to in a special way.

Some words about "Starcrystal" from the Songbook.

Starcrystal was recorded by Cerridwen and myself in 1982, in Albuquerque New Mexico. The photos on the cover (one of them is the top picture on this page) show us at the Beltaine festival, held at Beltaine grove in the forest on the north side of Sandia peak. The festival consisted of a day of merriment and celebration of life, which began with the preparations for placing the maypole into the Earth and readying the ribbons for the winding of the maypole. The people would process through the meadow with the pole, then erect it and place it into the earth, filling with soil and tamping it down to make the pole steady.

The ceremony began with a drama, the Queene of Faerie calling the life spirits from the woods. The traditional hobby horse, green man, and the fool were all in attendance as the spirits emerged from the wood, clad in all matter of, well, woodsy stuff. The Queen then called for the return of her King, and the King returned and was reunited with her in the circle. They then blessed and shared the bread and cardamom May wine (non-alcoholic was also available) with all around the maypole. They passed out the ribbons such that the women would wind in one direction, and the men in the other. Children

were included. As the ribbons were wound, we chanted "It is the month of May-O! It is the month of May-O! Hello, dear friend, we'll meet again, in the month of May-O!" The ribbons began to weave their colourful mesh from the top of the pole downward, and as the ribbons approached the bottom the spirits and cheering rose, until finally the King of Faerie gathered the remaining short ribbons and tied them in a knot at the pole, and cheering and throwing of flowers crescendoed into a mighty cheer from the crowd.

A day of feasting and merriment followed, with couples wandering into the woods to go a-Maying. Drummers and musicians filled the meadow with songs, dancers danced moorish dances and faerie dances, adventures were undertaken, and children were treated to activities including face painting, costume contests, and arts & crafts.

At dusk came the final ceremony of the day, the lighting of the balefire on the hill. More songs were sung, and people jumped over the fire to bring luck for the coming year. Couples made it a point to jump over together. With each jump, the crowd cheered. The merry revellers put out the fire, cleaned the site and went home happy and content.

The songs from the Starcrystal tape, particularly "The Changeling", are about this festival and these people, expressing joy and love for each other and the Earth.

About the other recordings you can find more information about them at :

Homepage : ?

Information, reviews about two of his albums you find at

<http://www.pooklaroux.com/faeriemusic.html>

Some words about Darragh : <http://healingtoday.com/Community/darragh.htm>

<http://singersongwriterdirectory.com/artist.php3?id=2857>

Song : <http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Yule/yulecarol.html>

The New Age Folk instrumental music item : <http://www.lavendise.com/music2.htm>

E-mail address : darraghn@witchvox.com or darragh@netcom.com ?

The three most precious albums from Darragh (psych Folk and the latest album heart folk)

To give you an idea about what the upper text was talking about : look at the cover of Darragh's latest album.

links updated 2003-3-14

Go to page 2 :

Daragh's tribute to Gwydion

or go back to
THE MAIN INDEX

<http://psychevanhetfolk.homestead.com/Gwydion.html>

130 captures

6 Mar 2001 - 18 Aug 2025

Dec FEB Mar

06

2005 2006 2007

About this capture
WICCA- AND NEOPAGANISM FOLK /
PENDDERWEN GWYDION
1946-1982

The Music from Gwydion:

I can describe this as a kind of acid or psych folk unique for the Wicca / Pagan movement, but which has similarities with some openness in music which was so valuable in the 70's. Gwydion is the oldest recorded example I know of written and recorded original songs within the Faerie Tradition, sounding different from traditional songs, but which are in fact produced under a same level of resourcement.. Some songs are celebrating, other s are more melancholic. There were some other bards after him.

Gwydion was born in a family of a long-term California residents. Gwydion met the blind seer and poet Victor Anderson, known in many Pagan circles as a high priest of the Feri Tradition, ancient teaching that span the globe, and found in aboriginal people everywhere teacher of the Feri tradition of Witchcraft. Gwydion had met him through his son (from the same birth date, 22 may) of the same age at school. From the early age of 13 Victor became also his primer teacher and mentor. Until his twenties he studied with him.

In college he majored in theatre. He was a consummate actor and was fascinated with the mysteries of masks and personae. The works of Shakespeare and Greek Playwrights impressed him most strongly, but he expressed impatience and even disgust with modern theatre. For him theatre was truest when it was closest to its spiritual roots as religious dromenon.

Gwydion had a great store of poetic and anthropological lore, but was clearly more under the spell of the strength of a tale than of scientific method. He had an excellent ear for cadences and rhythms of words, which made listening to him an enchanting event. Later, when he moved to the land to homestead, he was in great demand as a reader on long winter nights or to pass the time during periods of stormy weather. A gentle and generous host, he was also quite the trickster, often going to extreme lengths in hatching plots for practical jokes. His tongue was witty and could be dangerously barbed, in true barbic fashion : Gwydion's derision could be crushing.

He retired early and spent much of each night in trance, asking not to be awaked or disturbed. He was deeply interested in linguistics. and spoke and wrote in Welsh. He was active in the Society for Creative Anachronism in its early years. He was the Court Bard in the SCA's Kingdom of the West for many years : a glib, courtly and foppish figure.

By the early '70's, neo-Paganism was beginning to grow spurth of its current renaissance. One of the landmarks of artistic merit in this rebirth was Gwydion's first recording, Songs for the Old Religion. This album has songs for each Sabbath as well as songs of the seasonal round and love songs to the Goddess and the God, and brought Gwydion a measure of fame and standing in the Pagan community.

Gwydion actually felt himself to be a druid, and was one of the members of the New and Reformed Order of the Golden Dawn, a latter-day Druidic sect. More information about that can be found in the book Margot Adler : Drowning Down the Moon. Gwydion actually went to Wales one time in 1976. The trip had a profound influence on him. He not only met his Welsh correspondent, Deri ap Arthur, but also many other active figures in the Wicca movement, among them Alex Saunders and Stuart Farrar. He made a pilgrimage to the Eisteddfodd in Wales, the ancient Welsh Druid Poetry contest. He was amongst those called to the stage on the last days of the ceremonies, when foreigners of Welsh

descent are honoured, an event which proved profoundly moving to him. He felt he had regained his path, and it was not that of hubris and fame. In visiting Ireland he had a terrifying vision of the Morrigan upon Tara Hill, which called to his mind his identification with the archetype of "the Sacred King". Seeking peace, he quit his job upon returning to the US and began homesteading on Greenfield Ranch in Mendocino County, naming his parcel "Annwfn", the Welsh underworld.

Gwydion's writing, never prolific suffered under the hardships of a demanding life, but was able to adopt a humorous and philosophic view ("sometimes I wonder"). During this time he published the book of his music and poems Wheel of the year, with production help from Isaac Bonewits, Craig Millen and Andraste.

In 1980, after many years of seclusion in the wilderness, Gwydion appeared in concert and ritual a Circle's Pagan Spirit Gathering in Wisconsin, an event of particular power.

From this point on he became more active publicly, sponsoring and organizing Pagan gatherings, such as the Solstice Celebration in the Oakland Hills, and continuing New Year's tree plantings.

Forever Forests was the tree-planting organisation. Gwydion had a special connection to trees and felt it was his life's work. He had a vision about reforesting the earth. By the way Gwydion's (assumed) name is Welsh and Druidic as well, where Gwydion was named after one of the Gods in the Mabonogian, and Pendderwen, which means Head of the Oaks, or Leader of the oaks. Nowadays this tree-planting is done by Church of all Worlds when they are invited to come do so on country properties around Northern California. They used to sit up half the night making flyers and posters for the tree planting and creating rituals and ceremonies to augment the basic outdoor work. It was held over New Year's finding it any how much more healthier and fun to do this rather than going out and getting drunk at a noisy party. The event was attended by as many as 30 or 40 people, a 2 or 3 hard work day affair, with afterwards a warm fire, a hearty meal and an entertainment they called a bardic circle where anyone who wished sang or recited poetry, mostly from their own.

In '82 Gwydion recorded his second album, The Fairy Shaman, with harps, pipes and drum of Sheila na Gig, an album which sounded more traditional as his first, with magic and faerie at its highpoint.

In the season of Samhain 1982, Gwydion was killed in an auto accident in which he was thrown from his car as it overturned. He seemed to know the time of his death was near : he had spent the previous days visiting family and friends all over the Bay Area. "Filled with joy we weep for the love known and missed". Gwydion died at the age of 36. It now was clear how charismatic, gifted song-writer and poet, a tireless correspondent (letters to all over the world) and a bit of a womaniser too he had been. He did love courting beautiful woman, and did made ordinary woman feel beautiful, and could be the most charming, elegant fellow. But he did have also had a tendency of drinking too much, engage in less-than-honest practices and get himself into trouble as result, which is possibly one reason the he left us so soon.

A group of five woman who were all lovers of Gwydion's inherited his work when he died. They were Oz Anderson, lives in Milwaukee, Wisconsin, Ayisha Sheperd, Anna Korn, Anodea Judith and Farida Fox, live in California. Farida was lover and confidante of Gwydion's, Ayisha lived the last three years with him. Anna and Anodea know him the longest, Oz was the flaming (unrequited) love of his life for the last couple years of it. They attempted to answer his voluminous mail and keep Forever Forests going. The ideal would be for those who knew him well, and certainly those who were the original steards of Annwfn (often referred to as his windows) to just gather round the fire and tell the stories from their memories. After a year the five woman found they were unable to continue this and became less involved with maintaining the mystique of the Fairie Shaman. They all had separate lives to live and one of them even didn't live in California. But they still keep on trying to have close contact with each other as much as

possible.

Annwn is now owned by The Church of All Worlds (CAW) but it was not always so and Gwydion had a kind of ambiguous attitude toward it. He and Oberon did not always see eye to eye on things, and his background was quite different.

Some people from Forever Forests made afterwards (1986) a tape Welcome to Annwn to benefit the organisation but also in dedication to Gwydion whose previous musical efforts still served to inspire them. The tape has stronger moments, like the high voice of Deborah Hamouris greeting, Welcome to Annwn or the ground rhythm based Horned one with magical male voice of Buffalo and the Anthem to the sun from Rick Hamouris.

Letter I received by someone Gwydion knew :

Gerald,

I am very grateful that you maintain the pages about Gwydion.
He became a family friend in the years before his murder.

I owned and operated Tintagel Printing and Publishing, Inc in Berkeley.
We were engaged to re-publish Thorns of the Blood Rose for Gwydion.
I still have the cover design and the proofs.

Gwydion taught us about Squat, the god of parking places, of course so much more, and a great deal about his learning as an IRS agent. Curiously I was residing in Lake County where Gwydion died and Anodea Judith and Anna Korn and Farida Fox came to my house and asked me to investigate his death.

When I examined and photographed Gwydion's car immediately following the accident, there was a distinct and undeniable indentation on the side with a pale white or beige paint transfer from the vehicle that sideswiped him. The CHP refused to investigate further. However exactly the same situation existed in the Karen Silkwood death. An unknown vehicle forcing the victim off the road. Gwydion almost never drank alcohol, although of course he did indulge in certain herbal products. The section of Hwy 20 where he went off the road is straight and narrow. On that night it was bright and dry. The reactions of the California Highway Patrol were derisive and desultory, the FBI scarcely responded, and the IRS, thought nothing of dismissing the death of one of their former agents who had formulated the structure of Forever Forests and who openly decried the abusive "terrorist practises" of the IRS, at the time, against the poor and the underemployed.

I do remember Gwydion describing to me the training he had received in collections, encouraged to terrify taxpayers and non taxpayers alike, emboldened to threaten poor people with audits and fines and criminal prosecution if they failed to pay taxes far in

excess of what corporations like Exxon were then paying. But those were different times, and things have changed. Nonetheless, Gwydion compared his "membership" in the IRS to a "membership" in the Hells Angels. Once a member always a member, until death.

I have often wondered if Gwydion was assassinated by the government to which he meant no harm only growth. The government for which he once worked, walked away, believing that there was a better way and a better world. The slightly better world he dreamed of has arrived, but the struggle is not over. I don't know the answer. Especially if they were advocates for a model of peace, dignity and tranquillity, good environmental temperance. And caution tempered with humour and song and a drag or two of good Mendocino weed.

I'd like you to know that I possess several copies of Gwydion's first album before it went on tape and several more copies of the sheet music, Wheel of the Year. I should be pleased to reproduce the music and the sheet music for posting on the Web if it doesn't violate copyrights, or the spirit of Gwydion's quest for a better world.

Most importantly to me is the continued life of Forever Forests, Annwfn (owed by CAW or otherwise), and the continuation of the incredible dance that Gwydion began. That man was without question the Lord of the Dance.

I am proud that my family crest flew, if only briefly, a twin entwined Tudor rose on a field argent, over Gwydion's grave, for there are few I have ever truly loved and honored so much.

Blessed be and merry meet,

Samuel D. Mayhew

CISO

Mayhew & Associates: Forensic Cybernetics

Links and contacts :

Soundfile : "We Won't Wait Any Longer"

Gwydion's song "Sun God" but in a (very good) cover version performed by Wyld Olde Souls : "Sun God"

Another Gwydion song, "Spring Strathspey" in a cover version by Moonrise (Deborah "DJ" Hamouris, Robin Dolan & Denise Castleton) : "Spring Strathspey"

For people looking for a few songtexts on the web, I did find some :

Gwydion's song "Spring Strathspey" :

<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Ostara/springstrathspey.html>

& http://www.pagangathering.com/Music_chants/spring_strathspey.htm

Gwydion's song : "The Wintry Queen" : <http://www.earthspirit.org/twnls.html> (together

with other Winter (Pagan) Songs), and at :

<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Yule/wintryqueen.html>

"Lughnasadh Dance" (chorus) by Gwydion Pendderwen you can find at :

<http://www.msen.com/~robh/slg/songbook98.html> and at

<http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Lughnassadh/lughnassadhdance1.html>

His song "We won't wait any longer" you can find at :

<http://home.intranet.org/~maggi/true/bardicarts/songs/PaganPride/wewontwaitanylonger.html>

His song "Cambrian Dream" you can find at :

<http://home.intranet.org/~maggi/true/bardicarts/songs/Celtic/cambriandream.html>

"Return of the King" you can find at my next page (PS. A tip for the next page: if you save the jpg's there and open them again at home at your computer you can see them more readable)

A text more often used on the web, as a meditative thought of death by Gwydion,

"Goodbye" you can see at : <http://www.shpm.com/articles/stress/meditate/death3.html>

"Lord of the Dance" at

http://www.pagangathering.com/Music_chants/spring_strathspey.htm

"I'll be reborn" at <http://www.restech.wustl.edu/~pagans/gwydion.html>

Text "Metempsychosis" : <http://www.textfiles.com/music/gwydion.txt>

Contact for Church of All Worlds, or for ordering Gwydion's music,

Deborrah, Rick Hamouris & friends, Gaia's voice, tapes CAW, books, magazine &

gatherings or the label : CAW/Nemeton, 960 Berry St., Toledo, OH 43605-3044.

www.caw.org; E-mails : office@caw.org or nemeton@caw.org Church of All Worlds

through Nemeton : PO Box 8247 Toledo, OH 43605 (419) 697-1919

with a page about Oberon : <http://www.caw.org/clergy/oberon/index.html>

with a page about Anodea : <http://www.caw.org/clergy/anodea/index.html>

and a page about Forever Forests : <http://www.caw.org/foreverforests/index.html>

A brief history of the C.A.W. : <http://www.sacred-texts.com/bos/bos572.htm> and

<http://www.caw.org/home/>

Another page : http://www.paganlibrary.com/reference/church_of_all_worlds.php

Forever Forests, Box 48, Calpella, CA 95418, or postbox 212, Redwood Valley, CA 95470, USA.

and Annwfn : <http://www.caw.org/annwfn/index.html>

Annwfn : Post Office Box 48, Calpella, California 95418 USA

Some extra links : <http://www.caw.org/hotlinks.html>

Green Egg magazine : 32 East San Francisco Ave, Willits CA, 95490-3957 :

(Close friends of Gwydion (only E-mail when necessary : Aeona@aol.com (Aeona,

Farida (Toadthroat@metro.net and Monkey@aol.com for Oberon Zell-Riverhart from CAW).

Further related links :

Page about Victor Anderson : <http://www.lilithslantern.com/victor.htm>

About Victor Anderson's and Gwydion's "Feri/Faery tradition" :

http://www.geocities.com/Athens/Rhodes/5569/Faery_Trad_Intro.html and
<http://www.cog.org/wicca/trads/faery.html> and <http://www.thefaerycrossing.com/>
and <http://www.pooklaroux.com/faeriewho.html> and
<http://www.lilithslantern.com/branches.htm>
and http://www.coven-of-cythrawl.com/Faery_Wicca.htm and
<http://www.paralumun.com/witchfaery.htm>
and <http://feri-tradition.wikiverse.org/>
with about Gardnerian Wicca : <http://gardnerian-wicca.wikiverse.org/>
A list which compares different types of Witchcraft and within those list they explain the
Feri tradition :

<http://www.pathcom.com/~newmoon/diff.htm>

Further we have The third Road Faerie Tradition : <http://www.well.com/user/zthirdrd/>,
Fransisca's Faerie tradition : <http://www.well.com/user/zthirdrd/vita.html> (all coming forth
from Victor's traditions), and the further related "Pictish Elven Witchcraft" (website
moved)).

There exist also a magazine about the Faerie tradition :

<http://www.feritradition.org/witcheye/> (magazine nr.2 has an article from Gwydion) E-mail
: witcheye@lustydevil.com

Offshoot of this tradition, the Draconian Pictish-Elven Witchcraft :

<http://www.pictdom.org/WhatIs.html>

A page about "the old religion" : http://www.coven-of-cythrawl.com/Old_Religion.htm

There are too many pages for the New Reformed Orthodox Order of the Golden Dawn. I
found a page which mentioned Gwydion but it moved now. (PS. All kinds of Golden
Dawn organisations are in one big list :

<http://www.esonet.org/pg/seeker/goldendawn.htm>

with the NROOGD at <http://www.cog.org/wicca/trads/nroogd.html>

with a publication "the witches Trine" : <http://www.conjure.com/TRINE/>

(For the more advanced interested I collected a few more links : about the award which
Gwydion received : there was a page at <http://www.west.sca.org/OP/ALPHAG13.HTM>,
which moved to another page somewhere at <http://www.westkingdom.org/>)

Remembrance day May21 : B-Day: Gwydion Pendderwen

and from May 1998, 21 was said: Thursday Waning 4th Qtr E. Aries 6:06 AM SUN E.
Gemini 1:05 AM Green Wintergreen Gwydion Pendderwen, cofounder of the Faery
Tradition of Witchcraft, born 1946; Day of Tefnut (Egypt); Plato born, 429 B.C.E.)

More about trees : <http://www.geocities.com/Area51/Shire/3951/dryadart.html>

(PS. An interesting Pagan magazine related to trees :

<http://www.treeleaves.com/oracle/oracle@treeleaves.com> ; PS. One of the magazines
on line about (Pagan) music used to be "Tree
Leaves")<http://www.treeleaves.com/oracle/tlo8/>)

A new tribute page to Gwydion : <http://www.restech.wustl.edu/~pagans/gwydion.html>

(page and links are updated 2004-08-25)

Gwydion's life:

compiled from an original fragment from Anna Korn's biography , (published as booklet-notes on the 2CD "The Wheel of the Year- the music of Gwydion Pendderwen"), completed with some additional information given by Farida and Ayisha) :

go to page 2 of Gwydion ->

http://psychevanhetfolk.homestead.com/WICCA_FOLK_and_NEOPAGAN_FOLK.html

64 captures

20 Apr 2001 - 6 Jan 2024

Sep FEB Jul

06

2004 2006 2007

About this capture

tribal groups

tribal groups tribal groups tribal groups

tribal groups

WICCA-folk ,

NEO (NEO-) PAGAN (FOLK) MUSIC

There once were a few good introductions to explain "Wicca" but the links I had are no longer on line. A general starting page for Wicca is : <http://www.witchvox.net/>

General Pages for research for Pagan Music Artists :

An often update list with Pagan artists you can find at : (the artists homepages) :

<http://www.witchvox.net/music/artists.html> and at :

<http://www.witchvox.net/links/webmusicians.html> For the musicians the starting page

can be : (-the artists support pages-) : <http://www.witchvox.net/xpaganmusic.html> and for

labels,radiostations : http://www.witchvox.net/music/music_support.html

A list with Pagan Music Products you can find at :

<http://www.circleround.com/musiclist.html>

A nice list with the MP3 Wiccan and Pagan artists you can find at :

http://stations.mp3s.com/stations/91/above_a_star_earth_spirit_.html

Some Pagan items you can find at : <http://www.paganmusic.com/>

Some Pagan Music : <http://www.reclaiming.org/about/music.html>

<http://www.serpentinemusic.com/> is a distribution label for Pagan Music a shop which has Pagan Music

Pagan Music reviews you can also see at :

<http://www.geocities.com/SunsetStrip/Balcony/2570/review.htm>

Pagan Rock on the web-link :

<http://www.geocities.com/sunsetstrip/balcony/2570/pagrock.htm>

other Pagan music shop at <http://www.paganpresence.com/index.html> &

<http://www.isisbooks.com/wiccan-pagan-music.asp>

About the Heartland Festival in the US :

http://www.witchvox.com/festivals/fest_heartland_98.html

About the Green Festival in the UK : <http://www.gfutures.demon.co.uk/>

Links updated 2003-03-14

Specific homepages to (Wicca / Pagan folk) artists which I appreciate or which played before in my radio show :

(most of the pages have music or beautiful pictures, ...)

Here you can see (now only some of the) the playlists from the artists I played in my radio program.

Alchemy VII (= Gina's Alchemy) : one of the only progressive Pagan Bands. In one song the voice of the singer is in between Surkind (Pavlov's Dog) and Heart. Web-site :

<http://www.pressenter.com/~alchemy/> and

http://artists.mp3s.com/artists/114/alchemy_vii.html?lang=eng

Anitas Livs : a full female percussion (with singing added) group. Lots of ethnical sources they use. From Sweden : Slask Records. Web pages will be added later.

Belladonna Bouquet : nice duo female band, partly (pagan-related) acid folk, partly keyboard songs. Sarada also participates with Stone Breath. Info :

http://artists.iuma.com/IUMA/Bands/Belladonna_Bouquet/

and <http://www.orangeentropy.com/Belladonna/> Review at next page.

Blacklight Braille : dark side of the moon Pagan astral visions put into music.

Their web page you can find at :

<http://www.iac.net/~moonweb/Artists/BLB/BLBArticle.html>

And their MP3 site at : http://artists.mp3s.com/artists/94/blacklight_braille.html

Another music fragment you can find at :

<http://www.greendragon.demon.co.uk/me98/me98-page2.html>

About the cast : <http://www.iac.net/~moonweb/Artists/BLB/TheCast.html>

CD's from Blacklight Braille and Owen Night :

<http://www.iac.net/~moonweb/Products/CDs.html>

All from the following (a bit more dark) occult label <http://www.iac.net/~moonweb/>

A review from "Car Ochren": <http://www.gajoob.com/reviews/b/2555.html>

A site from one of the members, Emil Baehr:

<http://www.geocities.com/wickedwitch45232/bio.html>

Darragh Nagle : composer and bard of emotional moving songs. Recommended. See my pages about him.

Elvendrums : a band of very pleasant tribal rhythm based acid folk you can find at :

<http://hometown.aol.com/elvendrums/index.html> or www.elvendrums.com E-mail

adress : elvendrums@aol.com

Elevenland : progressive fantasy folk. I don't know how much they are connected with Wicca, but symbolism is there : www.elevenland.com

Dandelion Wine are an alt.pop / neo folk duo with Pagan associations. Acoustic (guitar) influences and dreamy female voices.

http://artists.mp3s.com/artists/199/gregory_lygon.html : for the sounds of the guitarist,

the male part, http://artists.mp3s.com/artists/200/dandelion_wine.html : sounds of the

duo, <http://dandelionwine.homepage.com/> used to be the official homepage. 2 articles

from Witchvox : 1, 2. Contact : dandelion_wine_music@hotmail.com

Review of their latest CD at my Neo Pagan review page.

Emerald Rose : A Celtic Folk group : <http://www.emeraldrose.com/> official home page

and http://artists.mp3s.com/artists/64/emerald_rose.html for the soundclips

Elaine Silver : a female Wicca singer songwriter with very ethereal voice and light atmosphere, a bit with her feet Mary in the air like a faery. Web site :

<http://www.elainesilver.com/> E-mail : elaine@elainesilver.com

Green Crown : my all time favorite Neo Pagan related group ; psychedelic acid folk :

Witchvox description <http://www.greencrown.com> and <http://www.mp3.com/greencrown>

Review of Green Crown's releases at my review page

Gwydion Pendderwen : see my pages from this Faery folk bard. His first record was magic, a true gem for the Wicca movement ; his second was a bit more traditional and basic in style, with cooperation from Shela Na Gig.

Kaleah : Etheric sounds with female vocals. For lovers of Enya and such associations, but without synths. Influenced by some idealistic positivist spiritual ideas.

Web-site : www.kaleah.com Contact : Kaleahfire@cs.com

Kari Tauring : female Wiccan singersongwriter :

Witchvox-description and <http://www.karitauring.com/> and

<http://www.karitauring.com/index2.html> home for the homepages. Sound clips at :

http://artists.mp3s.com/artists/40/kari_tauring.html and <http://www.cdbaby.com/cd/kari>.

Her Yulitide Celebration is recommended ***

Kiva Music : very female folkrock with tribal rhythms and resources. "Alchemy" is the most progressive one. The other cd's might be more celtic folk and ethnic folk inspired.

Witchvox-description Home-page :

<http://www.kivasong.com/> E-mail : arianakiva@aol.com

Kwannon psychfolk with ritual rhythms. Homepage :

<http://www.geocities.com/royvis.geo/kwannon.html>

Review at next page.

Lady Isadora : I never heard her, but she made me too curious, so I ordered her with my sparse money. I liked the pictures too I see everywhere. She might be very much worth making web pages for -that's what my curiosity and intuition says- so you can expect a bit more in near future. An introduction : Witchvox-description

(more links will follow on separate pages) E-mail : DizzyAura@hotmail.com

Contact address : c/o Dance of Life Productions, P.O. Box 41246, Des Moines, IA 50311 USA.

Kathy Larsdattar : made as a singer songwriter a fine private Wicca inspired album

Web site : www.bima.com/kathy and

http://artists.mp3s.com/artist_song/536/536666.html

Contact : dweiss@bima.com

Legend : symphonic hard prog folk with cynth rhythms you can find at Pagan Media.

Michelle Mays : Wicca female singer songwriter you can hear at :

www.michellemays.com & http://artists.mp3s.com/artists/109/michelle_mays.html and at

<http://michellemays.iuma.com>

E-mail : epiphany@poncacity.net

Owen Knight : folk songs of the dark side, this old bard is theatrical magic.

His web-site : <http://www.iac.net/~moonweb/Artists/OwenKnight/index.html>

His CD : <http://www.iac.net/~moonweb/Products/BLB/SongsFrom.html>

This textbook : <http://www.iac.net/~moonweb/Products/Books/MoonLightSnow.html>

See also 'Blacklight Braille', the group where he participates.

Pandemonaeon : progressive music. I hope to be able to trace the item soon.
<http://www.pandemonaeon.com/pandemonaeon.html>

Point of Ares is one of the only psychedelic Pagan bands, worth checking out :
<http://www.arularecords.com/pointofares/> and at <http://www.arularecords.com>
For Karen's solo work : <http://www.karenmichalson.com> E-mail : arularec@aol.com
Their latest release has been reviewed on my Review Page of Wicca and Neo Pagan releases.

Prydwyn : a harp and flute,..player true bard, with unique voice. Very recommended.
Witchvox-introduction
See web page Green Crown : <http://www.greencrown.com/gc/atfomm.html>

Savendoeah : folk with slight psychedelic touch is what I hear at
<http://artists.mp3s.com/artists/54/ostara.htm> E-mail : Savendoeah@hotmail.com

Sharon Knight : now being part of another group (I forgot its name) she made progressive folk.
Info : <http://www.pandemonaeon.com/> and
http://artists.mp3s.com/artists/204/sharon_knight.html

Spacefairy : another group which might not be a Wicca or Pagan, but with a similar fantasy symbolism. Style : in between a more etherical early Cocteau Twins with prog and folk influences. <http://www.cdbaby.com/cd/spacefairy> and
<http://artists.mp3s.com/artists/147/spacefairy.html>

Spiral Dance : as far as I listened their files good enough a light folk rock styled group (with a nice coloured web-site) www.SpiralDance.com.au E-mail adress : spiraldance@arcom.com.au

Stonebreath / Mourning Cloak / Timothy Renner : psychedelic Folk, so much of my interest. In the beginning they were more Gothic Folk, but since offer use of the banjo and cooperation with Prydwyn they became one of the most productive and inspired bands. Web site www.somedarkholler.com Contact : SpectralLight@hotmail.com or MournCloak@aol.com

The Spectral Light and Moonshine Firefly Snakeoil Jamboree : psychedelic folk and another offroot from Timothy Renner. Lots of Halloween-day inspired banjo songs from a mystic beauty. The most warm moments from Derrol Adams combined with psychedlic touches. Very recommended. Latest release reviewed here.

Soul Salad : released one private album distributed by BIMA. It's progressive music with flute with some funky and soul influences in rhythm. All female group. Singing of the woman is however sometimes almost female gospel. Strange combination. Fits into Wiccan ideas.

Web-site : http://artists.mp3s.com/artists/126/soul_salad.html

Contact : soulsalad48@hotmail.com

"Soul Salad is no more. We've gone by the name Your Highness for a little more than a year now. Same core members, with the exception of one. A falling out with the flute player sent her packing. There are some Soul Salad songs (done Your Highness style) that continue to be played at live shows. As well as, lot's of new material." New Webpage : www.yourhighnessrocks.com

Sylvia Brallier : World DCD voice fusion at <http://www.triplemuse.com/>

Velvet Hammer : comment and links will follow later.

Whitehorse : folk with 80's and DCD electronica
<http://www.angelfire.com/space/beyondtheveil>

The Witches : I have not much information about this duo who were two woman, one from Poland, one from UK (Aleksandra Templar and Izabella Bellatrix). Unfortunately they are no longer together as Alex tragically died about 4 years ago. They sounded a bit in between early Heart but more rock orientated. Their tape "Welcome all" is recommended. I bought the tape some years ago at Music and Elsewhere. May be they still know more :
<http://www.greendragon.demon.co.uk/>
See the items at <http://psychedelicfolk.homestead.com/wicca.html>

Wyld Olde Souls : folk with psychedelic touches. They covered beautifully the Gwydion Song "The Sun God" Home Page : www.wyldoldesouls.com.

More links, musicians can be added any time. This list with links are completely updated on 2003, March

See also my Wicca Folk and Pagan Progressive Event page with covers

tribal groups
tribal groups tribal groups tribal groups
tribal groups
page updated 2003-03-14

I have 4 other Wicca-and Neo-Pagan related Webpage entries :

- * new Wicca a Neo-Pagan releases review page 1
- * new releases page 2
- * Wicca and Neo-Pagan Folk & Progressive Music event (with info, covers)
- * Neo-Pagan Folk bards : Gwydion, Darragh

go to page 2 : reviews 1

or go
back to the index

tribal groups
tribal groups tribal groups tribal groups
tribal groups
Some extra Wicca & Pagan,... links :

<http://traditionsmagazine.com/>
People interested in Neo Pagan groups should visit the pages about EARTH MUSIC too. Listed there are the groups Atman and Kwartet Jorgi who have both separate pages. Earth Music is original Folk music with a foundation connected with the Earth, Earth Energy and Ecology.

An introduction, calender, terms and often used words, general pages for music artists, homepages from musicians, extra Wicca links, tribal folk music groups
A calender with some meaningful dates : <http://www.wicca-wgtn.8m.com/R-CCalender.htm>

A recommended introduction of Wicca symbols and schemes :
<http://www.wiccan.com/index.html>
Glossary for often used words in Wicca :
<http://www.tylwythteg.com/WORD/WORDAPB.html>
More info on Sabbaths, rituals, information on feasts,.. :
<http://www.ladybridget.com/index.html>

Not really Wicca or Pagan but next list is also interesting as a link :
Tribal (folk music) groups :

*A tribal Group with the symbol of the rainbow :
www.welcomehome.org/ : The Rainbow Family Homepage
related to this group they collected 'Rainbow Songs' at
www.welcomehome.org/rainbow/songs/palu/palus_songs.html and at
www.welcomehome.org/rainbow/songs/jenni/rainbowsongs.html
other Rainbow clans : www.welcomehome.org/rainbow/clans/clans.html
* www.geocities.com/tribalvoices/tribalvoices.html : Tribal Voices, (and Space Goats) a UK based psych folk hippie community. See also for the (psych folk band) Space Goats at : <http://www.spacegoats.co.uk/> and
http://artists.mp3s.com/artists/159/space_goats.html?lang=eng Tribal Voices are also

related with Tantara, a tribal Pagan Band. <http://www.geocities.com/tantara2000/>

These groups will later be linked under a different page : "tribal music artists". (Other music artists under file psychedelic music are there Ya Ho Wha 13, Zendik ,Cro Magnon, under progressive Ramases, and many others).

up

up

up

<http://psychevanhetfolk.homestead.com/index.html>

42 captures

23 Apr 2001 - 3 Oct 2023

Jan OCT Nov

31

2002 2005 2006

About this capture

Contact Webmaster / radioshow producer Gerald Van Waes :

E-MAIL :

Gerald Van Waes, Radioshow "Psyche Van Het Folk" , PB 28, 2570 Duffel

up

PROGRESSIVE FOLK, ACID FOLK, PSYCHEDELIC FOLK

Front page - index page-

RECENT PLAYLISTS :

2002, 2003, 2004, 2005

NEWSLETTER

with updates, playlists, reviews, news, additional info :

<http://groups.yahoo.com/group/psychevanhetfolk/>

Subscribe: psychevanhetfolk-subscribe@yahoogroups.com

various :

Tibetan Fusions

"World Fusion" reviews of new items

Fusions : review page

"Middle East" : review page 1, page 2 -See also Persian Fusions-
and Turkish Fusions within the Turkish Music pages

See also Fusions with Indonesian music, gamelan with reviews

See also Prog music with American native influences

review page of "black spirit" in music

up

Also :

Experimental Voices,

Heavenly voices,

Dead Can Dance related singers :

Dead Can Dance, medieval

with : Carol Tatum /Angels of Venice

up

Radio Program

"PSYCHE VAN HET FOLK"

a product from www.radiocentraal.be

broadcast in Antwerpen, Belgium 106.7 FM

BANNER, FREE TO USECLICK TO GO TO LESS COMPLEX INDEX PAGE

e-mail me

HELP PAGES FOR MUSCIANS AND COLLECTORS :

(lots of it will be removed soon or completely renewed !)

Educational links, musical genres research links, with
help for musicians for contacts in Belgium,
Collectors interests links like encyclopedia (listed for each country)
Lists with information or sound files about progressive music,
links to some newsletters, music instruments research,
where can I buy music listed here : shops links,
Lists and links to radio stations,
Progressive music magazines

13450 visitors before ;
new visitors since 2002-11-25

What interests me are progressive fusions and crossovers, mostly with an acoustic foundation, but also any music which fuses music emotionally, spiritually, technically or with an into depth content. I'm always looking for this "bridge to blend" in music, bringing different kind of people and approaches together. Still I prefer intuitive, sensitive or mindexpanding unicums.

Personal gradings on my reviews :

° OK MOMENTS * OK ° G MOMENTS ** G *** VG MOMENTS *** VG **** EX, PERF
MOMENTS
**** PERF **** CLASS MOMENTS ***** CLASSIC, BEST OF ITS KIND (' = possibly
better for some)

All NEW reviews are edited. My English will have some mistakes elsewhere. Sorry for that.

Prog Folk - Singer-Songwriters - Progressive Music/Psych - Fusion - Odd - extra info-
Playlists
Italy :

Canada & Québec

American native

various :
indepth dark music
mindexpanding acoustic music
the mantra of "in C"
some New Music reviews
up

less complex index page with only big entries-->
Turkey

Iran : Reviews of 70's items, reviews of new items
Lebanon & Algeria (still under construction)
Middle Eastern Rock & Fusion review page 1, review page 2

Latin America

seperate overview pages :

Pagan Folk, Raga guitar
Germany, France, Canada & Quebec, Italy, Basque,
Finland folk/folkrock A-N, Finland folk/folkrock O-Z, Finland exp.folk
Russia 1, Russia 2, Russia 3, Czech 1, Czech 2, Czech 3, Ex-Yugoslavia,
Latin America , Japan, (see also South-Korea)

individual Names :

psych folk,.. : Peter Howell (Ithaca, Agincourt,..),
The Kitchen Cynics, The Incredible String Band , Fit & Limo (D),
Sedmina (YU), Tantadruj / Tandruj (SL),
Earth folk : Atman (POL),& Kwartet Jorgi (POL)
Wicca / Pagan / Druid Folk: Gwydion (US), Darragh Renaat De Jonghe (B)
Ritual folk : Sedayne
Acoustic Prog : A Cid Symphony (US) , Ptarmigan (CAN), Third Ear Band

Kissing Spell label (UK)

Mellow Candle, Flibberdigibbet and Eisthlinn, Midwinter and Stone Angel

singer-songwriters / singers : Sandy Denny , Bob Theil

Latin America : Los Blops (CHI) , Los Jaivas (CHI/ARG)

Review Pages :

psych folk pop page 1, page 2, page 3,

acid folk page 1, page 2, page 3, page 4, page 5 , page 6, page 7, page 8, page 9, page 10 (exp.folk), page 11, page 12 (free folk), page 13, page 14 (neofolk)

Pre-Raphaelite Folk , new reissues,

folkrock, folk,

Pagan Folk, Pagan Folk 1, Pagan Folk 2,

homerecorders 1, homerecorders 2, homesrecorders 3

Mindexpanding accoustic

The Kissing Spell label (UK) A-R & S-Z,

CNI Music label (Italy)

new guitarists 1, new guitarists 2, new guitarists 3, new guitarists 4, new guitarists 5

see also review pages singer-songwriters :

up

SINGER-SONGWRITERS, SINGERS

(often in cooperation with producer Lawrence Woolfe)

Index page

Individual names :

Bob Theil

Sandy Denny, Cathérine Ribeiro & Les Alpes, Patty Waters

Yma Sumac (link)

Review pages :

s/sw from 70's : now, singers from 70's : now, s-sw's related to the 70's,

folk inspirations page 1, folk inspirations page 2, folk inspirations 3,

new s/sw, new s/sw 2, new s/sw 3, new s/sw 4, new s/sw 5, new s/sw 6, new s/sw 7

acid buskers, reissues

sensitive poets 1, sensitive poets 2

PROGRESSIVE ROCK

Index Page

1965-1980 :

musicians A-K, Musicians L-Z:

Erkin Koray, Baris Manço , Cem Karaca ,

Dervisan, Haramiler, Mogollar, Siluetler, 3 Hürel, Ersen, Selda Bagcan,

Grup Bunalim, Edip Akbayram, Tünay Akdeniz & Grup Cigrisim, Dönüsüm, Murat Ses,

Mavi Isiklar, Selçuk Alagöz, Rana Alagöz,

Mavi Cocuklar, T.P.A.O., Kardaslar, Gokcen Kaynatan, Özturk Serengil,

Erol Büyükburç,
Mazhar ve Fuat,Ipucu,MFÖ, Fikret Kizilok, Alpay, Bülent,
Orhan Gencebay, Okay Temiz, Durul Gence 5 / 10, 21.Peron

Altın Mikrofon Contest :
for 1965, 1965 groups, 1966, 1966 groups, 1967, 1968
Milleyet Contest :
Istanbul Erkek Lisesi, Alman Lisesi, Fen Lisesi / Izmir Koleji,

1998-2003 :

review page A-G, H-M, N-Z, Compilation albums
Senem Diyici, Okay Temiz,
Fairuz Derin Bulut, Ilhan Irem, Dinar Bandosu, Gevende
Argentina :
groups A-O, groups P-Z,
covers, reviews of new items,
Arco Iris, Vox Dei

Chile :
reviews of new items,
Los Jaivas, Los Blops

Venezuela, .. :
reviews of new items
Peru,
Mexico :
reviews of new items
Brazil :
reviews of new items

Latin American Progressive:
groups A-E, groups F-Z
groups A-O, P-Z
covers page, reviews of new items,
Opus Avandra & Donella Del Monaco, Saint Just & Jenny & Alan Sorrenti,
Buon Vecchio Charlie, Jumbo
The Mizmaze label
Rest of Europe :

Germany : Krautrock, Deutschrock ,reviews of new items
France : reviews of some reissues
Belgium : reviews of new items, "Chamber Music Rock"
Holland : reviews of new items

Spain:

Basque, Flamenco-Rock & Fusion ,Gualberto ,reviews of new items

Portugal

Yugoslavia, Poland and Czech, Russia

Finland : reviews of new items A-G, H-Z

Sweden : reviews of new items

Norway : review of new items

Review pages of new progressive items (some reissues) in general :

(Canterbury), (60's psych 1), (60's psych 1), (70's),
(Genesis/symphonic), (Syd Barrett/Pink Floyd,
(psychrock,bluesrock,dark), (psych1), (psych2), (psych3),
(R.I.O.), (Chamber Music Rock2)& (chamber music related 3),
(home-psych), (avant pop), (jazz edges), (experimental)
(folktronica), (electronic music)

up

Indonesia

reviews of new items

Malaysia & Singapore

Japan, : review page 1 (psych) , review page 2 (acid folk)

Israel :

reviews of new items ; Habrera Hativit

Africa 1, Africa 2

Various (fusions & crossovers not included):

Chamber Music Rock & R.I.O./Zeuhl,...: groups A-M, groups N-Z

Bach interpretations

Horror Hop

Soft Prog guitarists : reviews of new items

Mindexpanding Acoustic music : reviews of new items

Tribal psych : Yahowa 13, Zendik Tribe

FUSIONS AND CROSSEOVERS :

with sitar & Indian music :

* Review page of progressive items with Indian influences,

* Review page of items with eastern influences,

* Reviews of indo-jazz items page 1, page 2

* Reviews of World Fusion with Indian influences 1, 2

* Reviews of Indian music fusing voices,

* Reviews of Sitar with beats and grooves

* Flamenco sitar : Gualberto (SP),

* Raga Guitar : Robbie Basho (US) and Steffen Basho Junghans (D)

Review page of new guitarists & Raga Guitarists page 1, 2, 3, 4, 5
* Indian guitarist : Nadaka (IND)

Some earlier radioshow :

Fusion & Prog, Raga Rock, Sitar Beat

ODD :

Outsider Music :

Adolf Wölfli

Humour :

Harald "Sack" Ziegler (D),

Renaldo & The Loaf,

my own band.

idiot-syncratic music

50's :

Lord Buckley (US)

Moondog (US)

Yma Sumac (PER) (link)

Monster Hop / Monster Rock'n Roll

Experimental Music Instruments :

the 'theremin'

music of stones, plant music, animal music

Experimental music instruments :

the Bart Hopkin releases,

microtones, glass instruments & the musical saw,

DNA Music,

more reviews of exp.mu.instr.

Mechanical music instruments

Raôul Duguay :

l'infonie group

musical inspiration by Lewis Carroll (link)

musical inspiration by Tolkien : acoustic Tolkien inspiration

Wyrd folk & literature (H.P.Lovecraft)

Tribal groups :

Wulf Zendik (US), Arol Zendik (US),

Yahowa 13 (US)

Korea 1,2,3 ; LP's for sale

radioshow : He5/He6, Shin Jung Hyun 1, 2, psychrock, San Ul Rim,

folk-psych, s/sw, Kim Doo Soo , review page new music

Korea

esoteric and philosophical spiritual music

SEARCH ENGINE FOR ALL THESE WEBSITES LISTED

at next page

India

<http://www.earthspirit.org/twnls.html>

30 captures

22 Dec 1997 - 22 Jan 2025

Aug DEC Feb

25

2004 2005 2007

About this capture

Lyric Sheet

A Celebration of the Winter Solstice

CAROL OF THE BELLS

(Traditional Ukrainian; arr. Leontovitch)

Hark how the bells, sweet silver bells

All seem to say "throw cares away".

Yuletide is here, bringing good cheer

To one and all, meek and the bold.

Ding dong, ding dong, that is their song

With joyful ring, all caroling.

One seems to hear words of good cheer

From everywhere, filling the air.

Oh, how they pound, raising their sound

O'er hill and dale, telling their tale.

Gaily they ring, while people sing

Songs of good cheer, Yuletide is here.

Merry, merry, merry, merry Yuletide.

Ding dong, ding dong, bom!

THE FAIREST MAID

(Words: traditional English; Music: Anabel Graetz)

© Anabel Graetz

Now sing we of the fairest maid,

With gold upon her toe,

And open up the western door

To let the old year go.

For we have brought fresh holly

All from the grove so near,

To wish you and your company

A joyful, healthy year.

Now sing we of the fairest maid,

With gold upon her chin,

And open up the eastern door

To let the new year in.
For we have brought fresh ivy
All from the grove so near,
To wish you and your company
A joyful, healthy year.
LIGHT IS RETURNING
(Charlie Murphy)
© Charlie Murphy
Light is returning,
Even though this is the darkest hour:
No one can hold back the dawn.
Let's keep it burning,
Let's keep the light of hope alive:
Make safe our journey through the storm.
One planet is turning,
Circles on her path around the sun:
Earth Mother is calling her children home.
YULE CAROL

(Darragh Nagle & Cerridwen Firedrake)
© 1982 Star Rider Music
I chant this carol still,
Starlit upon the hill
There with the harp told
A story of ancient old.
Child deep within my womb,
Child, Northland is your home;
Born to bring light in spring
Once more, on wintry hill I sing.
Some silv'ry melody
Sings winter's harmony
Earth is sleeping still and cold
'Neath snowfall's frozen wing.
One standing very nigh,
One far across the sky
Both born of dark and light
Which ends and starts this winter's night.
(Not recorded: Turn, seasons, turn me true
As I awaited you.
Your years may turn long
On Yule as the evening song.)
snowflakes

AVE, COLOR VINI CLARI
Juan Ponce, c. 1590
Ave, color vini clari.

Ave, sapor sine pari.
Tu a nos inebriari,
Digneris potencia.
O, quam felix creatura,
Quam perduxit vitis pura,
Omnis mensa sit segura
In tua presencia.
O, quam placens in colore,
O, quam fragrans in odore,
O, quam sapidum in ore,
Dulce linguis vinculum!
Felix, venter quem intrabis;
Felix, guttur quod rigabis;
O felix os, quod lababis.
O, beata labia!
Ergo, vinum colaudemus,
Potatores exaltemus,
Non potantes confundemus.
In aeterna saecula, amen!

Translation

(Hail, hue of clear wine,
Hail, savor without equal,
Your power intoxicates us!
O how happy a creation
Produced by the pure vine;
Every table is secure
In your presence,
O how pleasing in color,
How fragrant in odor,
How tasty in the mouth,
The tongue's sweet prison!
Happy the belly you enter,
happy the throat you moisten,
happy the mouth you lave,
O blessed lips!

Therefore, let us praise wine;
let us exalt drinkers
and confound abstainers
for ever and ever. Amen.)

THE WINTRY QUEEN

(Gwydion Pendderwen)

© 1972 Nemeton

Blood red skies in the morning,
Pitch-black heavens every night
Take them both as a warning

That the winter fire need be bright.
Fierce the blaze on the mountain
Sheds its light for miles around
While the stream and the fountain
Lie frozen and locked in the ground.

Chorus:

Now the Leprous White Lady
Leads her train of the lost
Leads the spirits through glade and wood
And goodly fields of frost.
Summer's consort waxed brightly
The tall and golden-haired prince
And she came to him nightly
With pomegranate and quince.
Dead and gone is her lover
The most fair and radiant of all
Now she'll never recover
The king cut down in the fall.
While the climbing sun tarried
As if his marches were stayed
At midsummer they married
Mortal man and immortal maid
Has a king ever reckoned
What he gives for the boreal crown?
To be god but a second
Ere the sun starts his course ever down.
Through the summer and after
In the sere and brown of the fall
Days were filled with their laughter
And nights with their echoing call
But as autumn leaves smoulder
And the smoke slowly drifts through the air
So the young king grew older
And withered and died in despair
Nine white maidens attend her
Where she treads without leaving spoor
As she seeks her defender
Who shall wear the crown once more.
By the light of the beacon
You can see her pass through the ring
She'll not weary nor weaken
Till she finds her winter time king.

OIDHCHE MHAITH LEIBH

(Traditional Gaelic)

Chorus:

Soraidh leibh is oidhche mhaith leibh
Oidhche mhaith leibh, beannachd leibh
Guidheam slainte ghnath bhi mar ribh.
Oidhche mhath leibh, beannachd leibh.

Translation

(Farewell and good-night to you;
Good-night to you, blessings be with you.
We wish good health to all of you
Good-night to you, blessings be with you.)
Cha'n 'eil inneal ciuil a ghleusar
DhuiSgeas smuain mo chieibh gu aoibh,
Mar ni duan o bheibh nan caileag.
Oidhche mhaith leibh, beannachd leibh.

Translation

(There is no music that is played
That brings such delight to my breast
As does the song from the mouths of the young girls;
Good-night to you, blessings be with you).
Thuit ar crann air saoghal carach
'S coma sud, tha mhaith leibh;
Bidh sinn beo an dochas ra-mhath:
Oidhche mhaith leibh, beannachd leibh,

Translation

(Fortune may change in the fickle world
It matters not, for we retain what is truly of value:
We will live with good hope.
Good-night to you, blessings be with you).
snowflakes

OAKEN LOGS

(Words: traditional English;
Music: Circle in the Greenwood)
© Circle in the Greenwood
Oaken logs will warm you well,
That are old and dry;
Logs of pine will sweetly smell,
But the sparks will fly.
Birch logs will bum too fast;
Chestnut, scarce at all.
Hawthorn logs are good to last,
Burn them in the fall.
Holly logs will burn like wax,
You may burn them green;

Elm logs, like to smouldering flax,
No flame to be seen.

Beech logs for the winter-time,
Yew logs as well.

Green elder logs it is a crime
For any man to sell.

Pear logs and apple logs,
They will scent your room.

Cherry logs across the dogs
Smell like flowers of broom.

Ashen logs, smooth and grey,
Burn them green or old;

Buy up all that come your way,
Worth their weight in gold.

Oaken logs will warm you well,
That are old and dry.

GAIA, CARRY US HOME

(Abbi Spinner & J. Magnus McBride)

© 1992 Aft / McBride

Gaia, carry us home.

Mother, we are one.

Remember the god,

Remember yourself,

Remember the goddess,

Remember.

THIS LONGEST NIGHT

© 1993 Deirdre Pulgram Arthen

On Solstice night, the winter comes

Stalking through the antlered trees,

Riding on the frozen wind.

With hoof and horn, this longest night

Brings round once more

The ancient, endless joust:

Light and Dark contest for power,

And Light, this night, shall triumph.

OLD WOMAN

(Words: Anne Cameron; Music: Mary Troupe)

© 1981 Anne Cameron

Old Woman is watching,
watching over you.

In the darkness of the storm
she is watching.

She is weaving, mending,
gathering the fragments.

She is watching over you.

Chorus:

So weave and mend, weave and mend.
Gather the fragments safe within the sacred circle.
Sister, weave and mend, weave and mend.
old woman, weave and mend.
Old Woman is weaving,
gathering the threads.
Her bones become the loom
she is weaving.
She is watching, weaving,
gathering the colors.
She is watching over you.
For years I've been watching,
waiting for Old Woman,
feeling lost and so alone,
I've been watching.
Now I find her, weaving,
gathering the colors.
Now I find her in myself.
snowflakes

WINTER SOLSTICE SUNRISE

(Ariana Lightningstorm)

© 1990 KIVA

We are the Earth,
We are the womb:
Come rising sun,
Lead us from the tomb.

Descants:

© Deirdre Pulgram Arthen

The frozen Earth,
The pale, cold Moon:
Come, Solstice Sun.
(We are reborn)
This longest night,
This darkest hour.
Come bring the dawn.
(We wait for you)

snowflakes

THE FIRST SONG

A tale of how Yule got its name

© 1994, Andras Corban Arthen

This is the story of the very first song; it is a true story, as all stories are, if you believe in

them. This story begins a long, long time ago, when the Earth and Sun gave birth to the first beings-the very first plants, and animals, and people. It was springtime, and the Sun shone warm and bright from his high perch above, and Earth, proud mother that she was, held and fed her newborns and relished them with tenderness and love. It was a time of joy, it was a time of great delight.

The Moon waxed and waned time and again in the night sky, and the children of the Earth grew well and strong through summertime. They played and danced, and Earth and Sun watched over them.

Then autumn came, and the Earth began to sleep much longer every day. She grew tired and pale, she could no longer feed her children, and had no strength to grow new life. High above, the Sun grew distant, and took longer to return each morn. The nights grew longer, and cold winds blew where none had blown before.

And then, one day, Earth went to sleep and never did wake up. She wrapped herself in a blanket of snow, and rested her tired head on pillows of dried leaves, and she did not wake up. Her children could do nothing to rouse her from her slumber. They prodded her, they called to her, but she would not awaken. In the sky, the Sun was nowhere to be seen, and the children of the Earth felt fear, and also felt despair. This was the longest night that they had ever known.

"What shall become of us?", they pondered. "Earth Mother sleeps, and Father Sun is oh so far away that we can barely see him in the sky. He is much too far to hear our call. What shall we do?"

So they brought their questions and their fears to the Moon, the sister of the Sun, for they knew not where else to turn. She closed her eyes, and took a slow, deep breath, and looked within herself, and awoke thoughts that had never been awakened until then.

She opened her soft eyes, then said, "When hope is lost, the best way to get it back is with a song. Climb you the tallest trees, the biggest hills, the highest mountains, and yule a song to reach the Sun". (Now, yule is a word from one of the most ancient tongues. It is related to words like yell or yodel, and it means to call out in a song).

But the first beings had never heard a song, so once again they sought the Moon's advice. "How shall we yule?", they asked. "How shall we sing a song?"

"Take the best of what you have", she said, "the best of what you are. Take what you love, take what you cherish most. Take your joys, your dreams, your fondest hopes, and weave them all together in a sound."

And so they did. They climbed atop the tallest trees, the mountains and the hills. They stood on all the places that would bring them closest to the Sun. They shut their eyes, and thought and felt the best of thoughts and feelings, and dreamt the finest dreams.

And, as they did, their voices rang and made a bridge of song across the sky, to reach the distant Sun.

He heard, and turned, and smiled, and wrapped himself in all his light and warmth, and sped to where the yuling voices called. As he drew near, the sleeping Earth did stir, and dreamed a dream of spring. The wheel of life made its first round, and hope and joy prevailed. And ever since, that time of year has been called Yule, in honor of the song.

But the first song did not end. It had such power, such eldritch allure, that the first beings kept singing it throughout. And then the second beings bom of the Earth took up the song, as did the third. And so it ever since has gone, through seasons and through years, until this very day.

At times the song is very soft, and scarcely can be heard above the din and clatter of our lives. But when Yule comes, it rises and it swells in memory of that night when the Sun heard, and light and life were spared.

And so do we, upon this longest night, gather with those we love and who love us, and stand upon the body of slumbering Earth, and light the log with last year's coal, and lift our voices soaring to the Sun, and join the song that first was sung so very long ago.

We sing our thanks to those who went before, and sing our fondest wish to those who come behind. We bask in the returning light of reawakened hope, and welcome Yule.

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For more information about EarthSpirit and MotherTongue, please contact:

earthspirit@earthspirit.com or:

The EarthSpirit Community

P.O. Box 723-N

Williamsburg, MA 01096

U.S.A. (413) 238-4240

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44 captures

22 Dec 1997 - 17 Oct 2016

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EarthSpirit

The Center of the Web is where our magic begins and has roots.

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The Designer

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18 captures

22 Dec 1997 - 21 Dec 2016

Jun JUL Aug

17

2005 2006 2007

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What is EarthSpirit?

EarthSpirit is a non-profit organization providing services to a nationwide network of Pagans and others following an Earth-centered spiritual path. Based in the Boston area, our membership extends across the United States, and also to several other countries.

Paganism is a spiritual path rooted in ancient European traditions which have as their core a respectful awareness of the sacredness of the Earth. We experience ourselves

and everything that exists as vital parts of the whole of Nature, understanding that all things in the universe interact in both a physical and spiritual relationship. Paganism has experienced a dramatic resurgence in the last few decades as many thousands of people have sought a spiritual context through which to address the current environmental crisis.

EarthSpirit was founded in 1980, with the goal of helping to create an active Pagan community in New England. This having been achieved, EarthSpirit has turned its primary focus toward work to help develop Pagan concepts and attitudes for living in the present age, to encourage communication and understanding among people of different traditions and ideologies, to provide opportunities for shared spiritual experience, and to help educate the general public concerning Earth-centered spirituality.

tiny celtic wheel
Membership

We invite you to become a member of EarthSpirit and help us build a magical community.

Associate Member - includes event discounts (donation of \$30 per yr, \$45 for families or couples living together)

Supporting Members - includes website support, and event discounts (donation of \$100 per yr)

Greater donations are gratefully accepted.

To become a member or for more information about EarthSpirit, its events or products:

Email: earthspirit@earthspirit.com

Phone: (413) 238-4240

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or send a stamped, self-addressed envelope to:

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30 captures
22 Dec 1997 - 25 Jan 2021
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EarthSpirit Directors

The Directors of the EarthSpirit Community
Andras Corban Arthen Andras Corban Arthen
Deirdre at Rites of Spring 1997 Deirdre Pulgram Arthen
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<http://www.earthspirit.org/andras.html>

22 captures
19 Jan 1998 - 11 Feb 2021
Dec JAN Feb
04
2005 2006 2007

About this capture
EarthSpirit Directors

Andras Corban Arthen Andras Corban Arthen Andras Corban Arthen in front of
the Boston skyline

Andras Corban Arthen was adopted into the traditional practices of a Scottish family of
witches in 1969. He is cunningman of the Glenshire witches, as well as an elder in three
other branches of contemporary witchcraft. He is also director of the EarthSpirit
Community, a pagan educational and service organization with a national membership
founded in 1980, and has served on the board of officers of Covenant of the Goddess,
an international council of witches.

Andras was chosen to represent the pagan traditions at the United Nations Interfaith
Conference in 1991, and was one of the major presenters at the second centennial
Parliament of the World's Religions held in Chicago in 1993. He has been featured in
the books "Witches and Witchcraft" (Time-LifeBooks), "Fire in the Head", "Never Again
the Burning Times", "People of the Earth", and "A Community of Witches", and in the
award-winning television program "Smithsonian World". Andras teaches and lectures

widely at workshops, conferences and academic institutions throughout the country. He is proud to have been singled out as "a bad role-model for the youth of America" by right-wing Christian zealot Pat Robertson on the "700 Club" in 1996.

Andras is a folk musician, storyteller and poet. With Deirdre Pulgram Arthen, he has released "We Believe", an album of bardic songs, and he is currently working on a recording of magical tales. He also performs with MotherTongue, EarthSpirit's internationally acclaimed ritual performance group.

Andras lives with his extended family in Glenwood, a 135-acre pagan conference center and nature preserve in the Berkshire hills of western Massachusetts.

For bookings and consultations, please contact the EarthSpirit Community at (413) 238-4240.

Articles by Andras on this site:

Witch As Shaman Part I

Witch As Shaman Part II

Of Visions Changes and Community

From Roots To Dreams

TED MILLS - An Appreciation

The Boy Who Longed to Fly

The Flame in the Snow: A Desultory Musing on an Imbolg Night

The First Song: A tale of how Yule got its name

EarthSpirit at the Parliament of the World's Religions

An Introduction to Paganism and Witchcraft

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EarthSpirit Web would like to thank Stephen O. Muskie for his permission to use the photograph of Andras. His web site "Witches of New England" is on our Pagan

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The EarthSpirit ritual performance and singing group, recently released a CD and tape "This Winter's Night." Before that released "Fire Dance" and "All Beings of the Earth".
tape coverAll Beings of the Earth

cd coverThis Winter's Night

tape coverFire Dance

Last season, MotherTongue performed with Jeff "Magnus" McBride at Rites of Spring; then travelled to Pagan Spirit Gathering in Wisconsin, where they presented a full concert. MotherTongue also appeared as one of the headliners at "The Pagan Music Festival '96" August 30 - September 2 at Four Quarters Farm in Pennsylvania, USA. This was the birth of a new festival that promises to be one of the best of the gathering season.

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This Winter's Night Lyric Sheet

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This Winter's Night

MotherTongue at the Parliament

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The Crone at Samhain

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MotherTongue

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15 captures

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13

2003 2005 2007

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MotherTongue

MotherTongue

The EarthSpirit Ritual Performance Group

All Beings Of The Earth

Songs and chants of the EarthSpirit Community

The Moon Is High

The Circle Shapes Us

Air I Am

Burn Fire

Ocean Mother

I Am The Earth

Herne

All Beings Of The Earth

Between The Worlds

We Are One...

©1991; EarthSpirit All Beings of the Earth tape cover

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16 captures

19 Jan 1998 - 26 Jan 2021

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2004 2006 2010

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MotherTongue
The EarthSpirit Ritual Performance Group
This Winter's Night
Carol of the Bells
Yule Carol
Ave Color Vini Clari
French Bransle
Oaken Logs
The Wintry Queen
The First Song
Light is Returning
The Fairest Maid
Old Woman
Abbots Bromley Horn Dance/
This Longest Night
Winter Solstice Sunrise
Shepherd's Dance
Oidche Mhaith Leibh
Gaia, Carry Us Home
© 1994 EarthSpirit This Winter's Night cd cover
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12 captures
19 Jan 1998 - 22 Dec 2016
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2003 2005 2007

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MotherTongue
The EarthSpirit Ritual Performance Group
Fire Dance!
Invocation
Air I Am
Oak & Ash & Thorn
Lammas Night
Chi Mi Na Morbheanna
Lyke Wake Dirge
Angel of Bells
Haste to the Sabbat
The Fairest Maid
Light is Returning
The Wintry Queen
Ca' The Yowes
Kiss Me My Laughing Lover
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62 captures

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30 captures

22 Dec 1997 - 22 Jan 2025

Aug DEC Feb

25

2004 2005 2007

About this capture

Lyric Sheet

A Celebration of the Winter Solstice

CAROL OF THE BELLS

(Traditional Ukrainian; arr. Leontovitch)

Hark how the bells, sweet silver bells

All seem to say "throw cares away".

Yuletide is here, bringing good cheer

To one and all, meek and the bold.

Ding dong, ding dong, that is their song

With joyful ring, all caroling.

One seems to hear words of good cheer

From everywhere, filling the air.

Oh, how they pound, raising their sound

O'er hill and dale, telling their tale.

Gaily they ring, while people sing

Songs of good cheer, Yuletide is here.

Merry, merry, merry, merry Yuletide.

Ding dong, ding dong, bom!

THE FAIREST MAID

(Words: traditional English; Music: Anabel Graetz)

© Anabel Graetz

Now sing we of the fairest maid,

With gold upon her toe,

And open up the western door

To let the old year go.

For we have brought fresh holly

All from the grove so near,

To wish you and your company

A joyful, healthy year.

Now sing we of the fairest maid,

With gold upon her chin,

And open up the eastern door

To let the new year in.

For we have brought fresh ivy

All from the grove so near,
To wish you and your company
A joyful, healthy year.
LIGHT IS RETURNING
(Charlie Murphy)
© Charlie Murphy
Light is returning,
Even though this is the darkest hour:
No one can hold back the dawn.
Let's keep it burning,
Let's keep the light of hope alive:
Make safe our journey through the storm.
One planet is turning,
Circles on her path around the sun:
Earth Mother is calling her children home.

YULE CAROL

(Darragh Nagle & Cerridwen Firedrake)
© 1982 Star Rider Music
I chant this carol still,
Starlit upon the hill
There with the harp told
A story of ancient old.
Child deep within my womb,
Child, Northland is your home;
Born to bring light in spring
Once more, on wintry hill I sing.
Some silv'ry melody
Sings winter's harmony
Earth is sleeping still and cold
'Neath snowfall's frozen wing.
One standing very nigh,
One far across the sky
Both born of dark and light
Which ends and starts this winter's night.
(Not recorded: Turn, seasons, turn me true
As I awaited you.
Your years may turn long
On Yule as the evening song.)
snowflakes

AVE, COLOR VINI CLARI

Juan Ponce, c. 1590
Ave, color vini clari.
Ave, sapor sine pari.
Tu a nos inebriari,

Digneris potencia.
O, quam felix creatura,
Quam perduxit vitis pura,
Omnis mensa sit segura
In tua presencia.
O, quam placens in colore,
O, quam fragrans in odore,
O, quam sapidum in ore,
Dulce linguis vinculum!
Felix, venter quem intrabis;
Felix, guttur quod rigabis;
O felix os, quod lababis.
O, beata labia!
Ergo, vinum colaudemus,
Potatores exaltemus,
Non potantes confundemus.
In aeterna saecula, amen!

Translation

(Hail, hue of clear wine,
Hail, savor without equal,
Your power intoxicates us!
O how happy a creation
Produced by the pure vine;
Every table is secure
In your presence,
O how pleasing in color,
How fragrant in odor,
How tasty in the mouth,
The tongue's sweet prison!
Happy the belly you enter,
happy the throat you moisten,
happy the mouth you lave,
O blessed lips!
Therefore, let us praise wine;
let us exalt drinkers
and confound abstainers
for ever and ever. Amen.)

THE WINTRY QUEEN

(Gwydion Pendderwen)

© 1972 Nemeton

Blood red skies in the morning,
Pitch-black heavens every night
Take them both as a warning
That the winter fire need be bright.
Fierce the blaze on the mountain

Sheds its light for miles around
While the stream and the fountain
Lie frozen and locked in the ground.

Chorus:

Now the Leprous White Lady
Leads her train of the lost
Leads the spirits through glade and wood
And goodly fields of frost.
Summer's consort waxed brightly
The tall and golden-haired prince
And she came to him nightly
With pomegranate and quince.
Dead and gone is her lover
The most fair and radiant of all
Now she'll never recover
The king cut down in the fall.
While the climbing sun tarried
As if his marches were stayed
At midsummer they married
Mortal man and immortal maid
Has a king ever reckoned
What he gives for the boreal crown?
To be god but a second
Ere the sun starts his course ever down.
Through the summer and after
In the sere and brown of the fall
Days were filled with their laughter
And nights with their echoing call
But as autumn leaves smoulder
And the smoke slowly drifts through the air
So the young king grew older
And withered and died in despair
Nine white maidens attend her
Where she treads without leaving spoor
As she seeks her defender
Who shall wear the crown once more.
By the light of the beacon
You can see her pass through the ring
She'll not weary nor weaken
Till she finds her winter time king.

OIDHCHE MHAITH LEIBH

(Traditional Gaelic)

Chorus:

Soraidh leibh is oidhche mhaith leibh
Oidhche mhaith leibh, beannachd leibh

Guidheam slainte ghnath bhi mar ribh.
Oidhche mhath leibh, beannachd leibh.

Translation

(Farewell and good-night to you;
Good-night to you, blessings be with you.
We wish good health to all of you
Good-night to you, blessings be with you.)
Cha'n 'eil inneal ciuil a ghleusar
DhuiSgeas smuain mo chieibh gu aoibh,
Mar ni duan o bheibh nan caileag.
Oidhche mhaith leibh, beannachd leibh.

Translation

(There is no music that is played
That brings such delight to my breast
As does the song from the mouths of the young girls;
Good-night to you, blessings be with you).
Thuit ar crann air saoghal carach
'S coma sud, tha mhaithreas leinn;
Bidh sinn beo an dochas ra-mhath:
Oldhche mhaith leibh, beannachd leibh,

Translation

(Fortune may change in the fickle world
It matters not, for we retain what is truly of value:
We will live with good hope.
Good-might to you, blessings be with you).
snowflakes

OAKEN LOGS

(Words: traditional English;

Music: Circle in the Greenwood)

© Circle in the Greenwood

Oaken logs will warm you well,
That are old and dry;
Logs of pine will sweetly smell,
But the sparks will fly.
Birch logs will bum too fast;
Chestnut, scarce at all.
Hawthorn logs are good to last,
Burn them in the fall.
Holly logs will burn like wax,
You may burn them green;
Elm logs, like to smouldering flax,
No flame to be seen.

Beech logs for the winter-time,
Yew logs as well.
Green elder logs it is a crime
For any man to sell.
Pear logs and apple logs,
They will scent your room.
Cherry logs across the dogs
Smell like flowers of broom.
Ashen logs, smooth and grey,
Burn them green or old;
Buy up all that come your way,
Worth their weight in gold.
Oaken logs will warm you well,
That are old and dry.

GAIA, CARRY US HOME

(Abbi Spinner & J. Magnus McBride)

© 1992 Aft / McBride

Gaia, carry us home.

Mother, we are one.

Remember the god,

Remember yourself,

Remember the goddess,

Remember.

THIS LONGEST NIGHT

© 1993 Deirdre Pulgram Arthen

On Solstice night, the winter comes

Stalking through the antlered trees,

Riding on the frozen wind.

With hoof and horn, this longest night

Brings round once more

The ancient, endless joust:

Light and Dark contest for power,

And Light, this night, shall triumph.

OLD WOMAN

(Words: Anne Cameron; Music: Mary Troupe)

© 1981 Anne Cameron

Old Woman is watching,

watching over you.

In the darkness of the storm

she is watching.

She is weaving, mending,

gathering the fragments.

She is watching over you.

Chorus:

So weave and mend, weave and mend.

Gather the fragments safe within the sacred circle.
Sister, weave and mend, weave and mend.
old woman, weave and mend.
Old Woman is weaving,
gathering the threads.
Her bones become the loom
she is weaving.
She is watching, weaving,
gathering the colors.
She is watching over you.
For years I've been watching,
waiting for Old Woman,
feeling lost and so alone,
I've been watching.
Now I find her, weaving,
gathering the colors.
Now I find her in myself.
snowflakes

WINTER SOLSTICE SUNRISE

(Ariana Lightningstorm)

© 1990 KIVA

We are the Earth,
We are the womb:
Come rising sun,
Lead us from the tomb.

Descants:

© Deirdre Pulgram Arthen

The frozen Earth,
The pale, cold Moon:
Come, Solstice Sun.

(We are reborn)

This longest night,
This darkest hour.
Come bring the dawn.
(We wait for you)

snowflakes

THE FIRST SONG

A tale of how Yule got its name

© 1994, Andras Corban Arthen

This is the story of the very first song; it is a true story, as all stories are, if you believe in them. This story begins a long, long time ago, when the Earth and Sun gave birth to the first beings-the very first plants, and animals, and people. It was springtime, and the Sun

shone warm and bright from his high perch above, and Earth, proud mother that she was, held and fed her newborns and relished them with tenderness and love. It was a time of joy, it was a time of great delight.

The Moon waxed and waned time and again in the night sky, and the children of the Earth grew well and strong through summertime. They played and danced, and Earth and Sun watched over them.

Then autumn came, and the Earth began to sleep much longer every day. She grew tired and pale, she could no longer feed her children, and had no strength to grow new life. High above, the Sun grew distant, and took longer to return each morn. The nights grew longer, and cold winds blew where none had blown before.

And then, one day, Earth went to sleep and never did wake up. She wrapped herself in a blanket of snow, and rested her tired head on pillows of dried leaves, and she did not wake up. Her children could do nothing to rouse her from her slumber. They prodded her, they called to her, but she would not awaken. In the sky, the Sun was nowhere to be seen, and the children of the Earth felt fear, and also felt despair. This was the longest night that they had ever known.

"What shall become of us?", they pondered. "Earth Mother sleeps, and Father Sun is oh so far away that we can barely see him in the sky. He is much too far to hear our call. What shall we do?"

So they brought their questions and their fears to the Moon, the sister of the Sun, for they knew not where else to turn. She closed her eyes, and took a slow, deep breath, and looked within herself, and awoke thoughts that had never been awakened until then.

She opened her soft eyes, then said, "When hope is lost, the best way to get it back is with a song. Climb you the tallest trees, the biggest hills, the highest mountains, and yule a song to reach the Sun". (Now, yule is a word from one of the most ancient tongues. It is related to words like yell or yodel, and it means to call out in a song).

But the first beings had never heard a song, so once again they sought the Moon's advice. "How shall we yule?", they asked. "How shall we sing a song?"

"Take the best of what you have", she said, "the best of what you are. Take what you love, take what you cherish most. Take your joys, your dreams, your fondest hopes, and weave them all together in a sound."

And so they did. They climbed atop the tallest trees, the mountains and the hills. They stood on all the places that would bring them closest to the Sun. They shut their eyes, and thought and felt the best of thoughts and feelings, and dreamt the finest dreams. And, as they did, their voices rang and made a bridge of song across the sky, to reach the distant Sun.

He heard, and turned, and smiled, and wrapped himself in all his light and warmth, and sped to where the yuling voices called. As he drew near, the sleeping Earth did stir, and dreamed a dream of spring. The wheel of life made its first round, and hope and joy prevailed. And ever since, that time of year has been called Yule, in honor of the song.

But the first song did not end. It had such power, such eldritch allure, that the first beings kept singing it throughout. And then the second beings bom of the Earth took up the song, as did the third. And so it ever since has gone, through seasons and through years, until this very day.

At times the song is very soft, and scarcely can be heard above the din and clatter of our lives. But when Yule comes, it rises and it swells in memory of that night when the Sun heard, and light and life were spared.

And so do we, upon this longest night, gather with those we love and who love us, and stand upon the body of slumbering Earth, and light the log with last year's coal, and lift our voices soaring to the Sun, and join the song that first was sung so very long ago.

We sing our thanks to those who went before, and sing our fondest wish to those who come behind. We bask in the returning light of reawakened hope, and welcome Yule.

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For more information about EarthSpirit and MotherTongue, please contact:

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12 captures

19 Jan 1998 - 15 Jun 2010

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About this capture
EarthSpirit Newsletter
The EarthSpirit Newsletter Archives
Spring 96
This Winter's Night
(and that one and that one...)

This Winter's Night, EarthSpirit's ritual performance for the winter solstice, was held in three places this year: Cambridge and Shutesbury, Massachusetts, and New York City. Members of EarthSpirit, including the performers in MotherTongue, came together with Pagans in each locale to create a community Yule celebration filled with music, joy and quiet magic.

The ritual began as a gathering and feast: merriment presided as the Fool cavorted among all present and traditional carols were sung by all. As the Yule logs were brought in, the setting and tone began to change. The gathered crowd danced together into the woods to wait through the longest night together with story and song. In the still and quiet of the darkest hour, fears were let go, sparks were kindled, then wishes were made and released with the rising of the Solstice sun. More dancing followed, then a sharing of food, drink and good company enough to last us through the coming winter.

This ritual performance was a blending of two ongoing aspects of EarthSpirit - the seasonal community rituals and the performances of MotherTongue. It represents the beginning of what we expect will be a continuing coming together of ritual and the arts in what EarthSpirit shares with the Pagan community, and we are looking forward to the evolutionary process.

For the Shutesbury event at the Sirius Community, EarthSpirit collaborated with Karin Muller-Grass and Full Circle, a networking group in the Pioneer Valley who have been offering open circles to the community there for the past couple of years. They provided connections and information about the ritual to many who would not have otherwise heard about it, and we truly appreciate all of their effort. Perhaps the next time we work together there won't be such a huge snowstorm...some of the performers in MotherTongue didn't get home that night until 3 am!! In New York City, EarthSpirit joined with Phyllis Curott and The Minoan Fellowship to create a blended ritual at a U U church on Central Park. The enthusiastic community involvement and the large, vocal and participatory crowd made for a wonderful celebration with music, Morris Dancers and ceremony. We look forward to more joint ventures with these folks in the near future.

It was wonderful to see so many people and feel the spirit of community so strongly at these events. Since Yule we have been receiving telephone calls in the EarthSpirit office from many of you who attended one of these rituals, telling us about what it meant to you to be able to share the Solstice with your community in this way. We appreciate your calls and, with you, offer thanks to the many many people who volunteered their time and energy to create these and other EarthSpirit events. It is their effort which allows EarthSpirit to flourish so that we can continue to provide a place for all of us to gather to

celebrate the spirit of life

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27 captures

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[MotherTongue at the Parliament](#)

[MotherTongue in concert](#)

MotherTongue, EarthSpirit's performance troupe, had a busy and exciting time representing EarthSpirit and Pagan spirituality at the Parliament of the World's Religions in Chicago August 28 - Sept. 5 1993. After busking in Harvard Square, helping with the EarthSpirit garage sale, and giving two concerts in Salem and Turner's Falls in order to help pay the way, the group gave four official performances and one impromptu surprise appearance during a week full of opportunities to present Earth-centered spirituality to a mostly receptive audience drawn from all of the world's faith traditions.

[hands holding fire](#)

Our week started Tuesday when Andras Corban Arthen, Deirdre Pulgram Arthen, and Sarah Stockwell Arthen invited the group to join their performance "Songs of the Spirit" in the Wabash parlor at the posh Palmer House Hotel in downtown Chicago, where the Parliament was centered. Andras, Deirdre, and Sarah performed the potent songs from their repertoire which opened people inwardly, and left them visibly moved. At the end, MotherTongue joined these three for a short set. All were appreciatively received, and the people there bought tapes and promised to come back for more.

[stag horns](#)

Our second performance came Wednesday night at the C.O.G. Full Moon Circle in

Grant Park which had been delayed from the night before when problems with the Chicago Parks Department, which had threatened to prevent the event altogether, were finally ironed out through the intervention of the ACLU. MotherTongue, with colorful costumes and drummers leading, entered the circle of 300 plus participants---including lots of press people with cameras rolling---dancing and clapping to start the circle. EarthSpirit was well represented in the circle (written principally by Deirdre with consultation from several others). Sue Curewitz Arthen helped give a beautiful poetic invocation call and response to the God and Goddess: "Feel Her within You! Feel Him within you!" Deirdre gave an enormously strong and moving version of "I Am the Earth." And Andras held the center telling a story about Mother Earth and her Children. For MotherTongue, this evening was special because it marked the ritual debut of the new arrangement of Spinner's chant "Gaia, Carry Us Home."

drummers

Thursday was MotherTongue's big day in Chicago. We began with a 10 A.M. performance of the Wheel of the Year concert, a journey through the seasons with music, poetry, drumming and dance, with a little stage magic thrown in for spice. The Empire Ballroom, an ornately decorated room just off the Palmer House lobby, was comfortably filled as Magnus warmed up the house with some conjuring. MotherTongue then processed on stage and the performance began, one season's music weaving with poetry into the the next, all punctuated with drumming and special effects. The performance went very well, and the audience was most responsive. Afterwards Pagan friends like Archdruid Isaac Bonewitz of Ar n'Draiocht Fein, Anodea Judith from Church of All Worlds, and Don Frew, cauldron with flames and Brett W. of Covenant of the Goddess, all had glowing comments. Many audience members who were new to us also expressed their enjoyment of the performance and went away with a much better understanding of who Pagans actually are. Anodea Judith summed it up best when she said that "you have beautifully summed up everything about our religion: the fun side as well as the serious."

As we waited our turn to go on stage for the Festival of the Performing Arts on Thursday night, someone heard familiar music coming from the next room. When we went in to check it out, we found several Hindu dancers, in full exotic costume, listening to the MotherTongue tape, FireDance. Wintry Queen "Oh yes," they said, "We've been listening to this for a year now. We love your music!" (We hear that they are now planning to attend Rites of Spring).

At the Festival of the Performing Arts, MotherTongue played to a large audience in the Grand Ballroom. Following a candlelight processional and "Invocation," we did our high energy repertoire, featuring "Ocean of Love," "FireDance!," FireDance and "Gaia, Carry us Home." Preceded by the B'hai Gospel choir and followed by the Jains, this performance too was well received.

Although we all thought that our work at the Parliament was done and were ready to relax or to head for home, this was not quite true. On Saturday, Phaedrus, a member of

MotherTongue, was at the band shell in Grant Park checking arrangements for the final Plenary Session, which was to feature a talk by the Dalai Lama. Someone recognized him from MotherTongue, and said that singers were needed. Apparently, Kenny Loggins, the well-known pop invocation of watersinger, who was performing in the afternoon concert in the park, was looking for singers to back him up on his last number, "Conviction of the Heart." Phaedrus immediately returned to the hotel and after lots of scrambling, about a dozen of us, plus two members of the Baha'i Gospel Choir met backstage, were introduced to Kenny Loggins, learned the chorus to the song ("Hey, you have a nice voice," said Loggins to Sarah Stockwell). We waited excitedly, and then marched on stage in front of 100,000 people for our 90 seconds of glory. It was a lot of fun and a great way to end a great week. The closing Plenary followed and most of us stayed to hear the Dalai Lama give a thoughtful and moving address.

MotherTongue with Kenny Loggins

MT left the Parliament proud of the good work we were able to do there on behalf of EarthSpirit and on behalf of Paganism, and also grateful to all the contributions by so many EarthSpirit members in time, energy, and money to help make this trip possible. This week showed us that working together we can make a difference.

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EarthSpirit at the Parliament of the World's Religions

The Declaration of a Global Ethic

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<http://www.earthspirit.org/mtongue/crone.html>

15 captures

19 Jan 1998 - 20 Sep 2007

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2005 2006 2007

About this capture

MotherTongue

The Crone at Samhain

This picture is from a MotherTongue Wheel of the Year performance, although the original energy and character was part of an EarthSpirit Open Samhain Circle.

The crone is also known as the dark mother, old woman of wisdom, magic, and power. She aided the dying as they passed over, and knew the secrets to prepare the bodies of the dead.

The chant used with this piece is "Hecate;, Cerridwen".; The lyrics for this chant are on The Pagan Chant Library.

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13 captures

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About this capture

MotherTongue

MotherTongue

The EarthSpirit Ritual Performance Group

crow dancing

MotherTongue joined with many different performance groups on Boston Common, Boston, MA, USA to help raise money for OxFam America a world-wide relief organization working to end world hunger. MotherTongue performed a variety of Earth based songs to a large and varied audience. The group incorporates many different styles from traditional folk music to more contemporary mouth music. They can be seen at many EarthSpirit Events and Open Circles as well as other Pagan festivals and gatherings.

This photo depicts "Karasu"; an intricate performance piece created to call the magic of the crow. It uses rhythm and sounds that emulate the cacophony of a flock of crows, yet underneath there is a sweet Japanese lullaby about Karasu - the crow.

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About this capture

wheel

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MotherTongue

This Winter's Night

All Beings of the Earth

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____Cassette

Fire Dance!

___Cassette

ESC Artists

We Believe by Andras and Deirdre

___Cassette

Dark of Moon by Sarah Stockwell

___Cassette ___CD

Free Spirit:Live! by Sarah Stockwell

___Cassette

Once Green Leaves by Paul Hatem

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About this capture

EarthSpirit Newsletter

Of Visions Changes and Community

By Andras Corban Arthen

Nestled among the rolling hills of western Massachusetts there is a place bounded by

streams, with woods of hemlock, of maple and of birch, and stretches of green meadow with apple trees and berry bushes and gardens with flowers of many kinds. Atop a hill, a fire blazes inside a ring of stones, its sparks cavorting across the midnight sky to join the twinkling canopy of stars. Drums pound, voices sing, shadows dance; a large black dog watches with unblinking eyes. A slender, tall and branchless tree stands all alone, sheathed in an intricate web of many-colored ribbons. Dawn stirs awake, a hawk flies overhead.

This place is home to a family, to a community of people linked together not by blood but by belief inspired by the power of ancient ways to build a bridge of hope and of intent toward the future. And to this place many people come - - to learn, to teach, to heal, to build, to change and shape, to dream. Seeds sprout, gates open; the glowing tendrils of a shimmering web reach out across the land to other places, to other beings, seeking kinship, seeking balance restored. The gurgle of the streams carries a song; the trees join with the wind in atavistic dance; the standing stones, with measured, silent voices tell a story older than humankind, older than time itself. The call is sent, the ancient powers come.

Approximately twenty-five years ago, I saw this as I gazed into a small, crackling fire while camping at the foot of Mt. Katahdin, in northern Maine. I wasn't quite sure what it meant - I didn't know then of any such place or even where to begin to look for it. But what I saw in the heart of that campfire was so compelling and so vivid that I committed myself, then and there, to find it or to make it happen. Several years later, when Deirdre came along, it quickly became apparent that we shared a similar sense of direction, and, when we founded EardiSpirit in 1980, that vision of land and of community became an integral part of our plans for the organization.

Ten years later, our work and EarthSpirit as an organization had grown to the point where we felt it was not only appropriate, but in fact necessary, for us to find land on which to establish an actual community and some sort of conference/retreat center. At that point, the scope of EarthSpirit's programs included several open rituals a year, both in the greater Boston area and in western Mass.; the ESC Newsletter; our journal, FireHeart; MoonCircle, our monthly study group, as well as special interest groups for women, men, and children, and for Pagans in recovery; the monthly EarthSpirit Coffeehouse; and we had become increasingly involved in interfaith networking and had just started MotherTongue, our ritual performance group.

In addition, Deirdre and I, through CCR, were organizing four large gatherings a year; Deirdre was maintaining a private counseling practice which mostly involved Pagan clients; and I was teaching four classes a week in Boston and one monthly in western Mass., and had begun to travel fairly extensively, lecturing and giving workshops in other parts of the country. And this was just our public work; beyond it, we were overseeing the training and work of seven covens and attempting to be parents to two small children.

We neither could nor wanted to maintain that kind of load; clearly, we had reached the limit of what we could do without the grounding of a permanent and suitable location to serve as our foundation, some type of center through which to focus our work, and an actual physical community to support and further that work.

We formulated a plan to this end, and early in 1991, I wrote an open letter to everyone connected with EarthSpirit as a way to initiate some discussion regarding the land project, and as a feeler to help us determine how it would be best to proceed. In that letter, which was published in these pages, I explained our current situation, presented some of our ideas regarding this project, and invited our members and friends to explore various ways in which we could make it happen. Since none of us were wealthy, it seemed that the quickest way to raise the capital needed was for many people to contribute relatively small amounts of money to the enterprise. Our main question was whether there would be enough interest, resources and trust among the community at large to make this manifest.

After gauging the reactions to my proposal over several issues of the Newsletter and the various private messages we received, it became obvious that:

1) there was a small number of respondents who either thought the land project was a bad idea, or had a good deal of mistrust regarding how the proposal would be implemented, or were willing to lend support, financial or otherwise, but to something considerably different from what we were proposing; 2) a somewhat larger number of respondents who were very much in favor of the project, but had neither the financial resources nor the energy to contribute toward its implementation; and 3) the most common response, which was simply no response at all. We could not but conclude that, in order to manifest our vision, we would have to resort to Plan B.

In my letter I had outlined some of the various options we were considering. While our first choice was to implement the land project with the involvement of the community at large, our second choice - should the first one prove unworkable - was to make it happen with a smaller group of people as a private venture. Since that smaller group would likely include most of the people at the core of EarthSpirit, however, and since such a project would involve a great deal of time and energy, I noted in the letter that this option would require us to radically cut back on the programs and services we were offering, at least until such time as the land project became manifest.

Over the past five years, this is precisely what we've had to do. We have dropped one of the gatherings and some of the open rituals, FireHeart, and all of the special interest groups; the Coffeehouse has only been held sporadically, and the Newsletter had to be scaled back. We have also had to curtail the amount of time previously invested in MotherTongue rehearsals and performances, and I have radically cut back on my teaching and lecturing, outside of the occasional workshop or conference presentation. As a result, I'm sure that a great many of you, especially those who've been around for a while, have probably been wondering what's become of EarthSpirit.

I am happy to report that, since last Fall, a group of us has been living in community at Glenwood Farm, in the hills of western Massachusetts, a place that looks and feels strikingly like the one I saw in the fire so long ago. The land encompasses 130 meadows and woods, with a few streams, a pond, and several buildings. We own the land privately - EarthSpirit as an organization was not involved in the transaction. (When I say that we own the land, I should make it clear that our perspective, influenced as it is by our spiritual practices, is that the very notion of humans "owning" the Earth is absurd - as the song well puts it, "you cannot own the land, the land owns you." But since the rules of the game called "society" define our relationship to the land as "ownership", we don't mind playing along.

We expect, over the next couple of years, not only to resume some of the programs, publications, and services that we have offered in the past, but also to develop a small Pagan-based conference center in our new home and to start hosting some of our programs here. We intend to continue our activities in the greater Boston area, and at the same time look forward to greater interaction with our members and friends in western Mass., New York, Vermont and Connecticut, as well as those from other parts of the country as we begin to travel and teach again.

The past few years, and especially the time we have spent on the land since the Fall, have given us some clear indications of where we need to go with our work, and of the changes we have to make in order to get there. We have some exciting plans and interesting prospects ahead of us, and we'll let you know about them as they begin to manifest.

I would also like to take a moment to thank, on behalf of all of us, all of the EarthSpirit members who have been especially instrumental in keeping the organization going as our core group focused on finding land, especially Jerrie Hildebrand, Cheryl Leonard, Deborah Ann Light, Whispering Deer, Tak & Connie, Kim Powell, Ted & Alice Thibodeau, and Brenna Huntington.

Please note the following address changes:

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Center for Community Resources (CCR)
P. O. Box 340,
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Our new phone number is (413) 238-4240, and our new fax line is (413) 238-7785. Our old address, P. O. Box 365, Medford, MA 02155, and phone number (617) 395-1023 are still good, though we're not able to pick up the mail or get our messages there with regularity, so if you want to reach us, please do so at the new address & number above,

and if you can, please pass the word to others who might be interested in this information.

In closing, we very much look forward to seeing many of you at Rites of Spring (it's hard to believe we're in our nineteenth year) and hope to also see you some time at Glenwood Farm!

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About this capture

fireheart number 1

From Roots To Dreams

Pagan Festivals and the Quest for Community

by Andras Corban Arthen ©1988

This month, the Rites of Spring Pagan Celebration in New England will be ten years old, making it one of the oldest continuous Pagan gatherings anywhere. From its comparatively humble debut over Mother's Day weekend in May 1979, Rites of Spring has evolved into a week-long event involving more than five-hundred from all over the country as well as Canada, and including participants from as far away as England, Germany, France and Australia.

When asked by the editors of FIREHEART (as the festival's originator and one of its current organizers) to provide a retrospective article on Rites of Spring, I thought it would be interesting instead of explore how an ongoing event such as Rites can mirror the changes, issues, and growth of contemporary Paganism, and provide a perspective on important themes and currents within the Pagan community.

The idea to organize Rites of Spring came to me while participating in a small gathering of covens near Baltimore in April of 1978, sponsored by an organization called Keepers of the Ancient Mysteries. I attended this event as part of a three-person delegation from another organization, the Massachusetts Pagan Federation (MPF), which had been formed several months before as a networking association of some two dozen covens

and Pagan groups in Massachusetts. The gathering in Maryland was primarily a local event for the covens associated with K.A.M., and I wondered what it would be like to do something similar, but on a larger scale, inviting Pagans from all over the country to participate. At a subsequent meeting of the MPF I proposed this idea, and was commissioned by the other members to organize the gathering.

Having little sense of what such an enterprise required, and lacking any models to emulate, I spent the following months collecting addresses and writing and calling Pagans throughout the country to ask for their input and invite them to the gathering. This proved to be a thankless task. The Pagan Community was not nearly as accessible then as it is now, even for an "insider." Most of my attempts to contact people went unheeded, and, of those who did reply, many thought that the gathering was a bad idea. Either their group was happily underground, or they felt uncomfortable being in circle with people from other traditions. There were some who felt that such an event violated traditional Craft "laws" regarding permissible contact among covens, and rendered us vulnerable to outsiders: the impending revival of the Inquisition would like nothing better than to catch a bunch of Witches and Pagans banded together at the same place and time.

By early 1979 I was resigned to the fact that Rites of Spring (as we had decided to call it, in gratitude to Stravinsky for the soft background music that graced our coven's Beltane rituals) would be no more than a small get-together for the local covens. Then, some two months before Rites, the calls began to come. Pagans from Connecticut and Rhode Island and other parts of New England had heard about it via word-of-mouth and wanted to attend. So did people from New York, New Jersey, Pennsylvania, Illinois and Ohio, as well as some of our Maryland friends. Selena Fox and Jim Alan from Circle, in Wisconsin, received "strong vibes" that they should be there. A whole contingent of Witches from Canada called to get directions, and, the week before the gathering, an Odinist from Seattle phoned to say he was hitch-hiking cross-country and needed a place to crash. It was going to happen, after all...

That first Rites of Spring was held over Mothers' Day weekend at a sheltered picnic site in Prospect Hill Park in Waltham, just outside Boston. We had use of the site from morning till dusk, at which point everyone went home and returned the next day. Those who came from out of town were provided accommodations in local Pagans' homes. The food was potluck, and plentiful. Toilet facilities were readily available - any secluded spot in the surrounding woods did the trick. There was no registration fee of any kind: photocopying and mailing expenses and the \$8/day site rental fee were paid out-of-pocket by MPF members. All told, over 100 Pagans made an appearance during the weekend.

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The increase in numbers has been a major contributing factor toward greater eclecticism within Paganism. The new members of the community represent a much wider social spectrum than ever before, and therefore, a much larger pool of interests and resources. The gatherings, by bringing such a diverse array of people together and exposing them to each other, contribute an ongoing vehicle for eclecticism to flourish. Contemporary paganism has come to include intriguing syntheses of European, Oriental, Afro-Caribbean, New Age, and Native American practices.

Another major change lies in the increasingly important role of politics among Pagans. Until the late 1970's, it was rare to find much political discussion in Pagan circles: politically-active Pagans tended to keep their activism separate from their spiritual practices. Over the last decade, however, (and spurred in no small measure by Starhawk's estimable *Dreaming the Dark*) Pagans have increasingly removed the barriers between politics and spirituality. In addition, a large proportion of newcomers to Paganism were previously involved in some sort of political action. Feminism, Gay/Lesbian activism, the anti-nuclear movement, environmentalism, and, more recently, the Green Party, have become influential socio-political currents in contemporary Paganism. At the first Rites of Spring, the most "political" workshop dealt with whether we should continue to use the word "Witch." Nowadays, it is the rare gathering that doesn't include several

workshops, rituals and networking sessions for politically-active Pagans.

These changes have not taken place without conflict, however. A certain rift has occurred between the longer-standing, more "traditional" members of the community, and the newer, more eclectic members. The traditional groups, in general, tend to be more formal and structured than the newer groups. For the most part, they have a hierarchical leadership, a graded system of initiation, a specific form or style of working, and are fairly secretive about their practices.

Many (and possibly most) of the traditional groups do not attend Pagan festivals, and when they do, they tend to keep to themselves. The openness and eclecticism prevalent at gatherings runs counter to traditionalist approaches to the Craft, which, in turn, are often considered "politically incorrect" by many of the newer activist Pagans. The end result is that the voices and concerns of some of the most knowledgeable and longest-standing members of the Pagan community are seldom heard in the influential forums at Pagan gatherings.

Some of the strongest concerns raised by members of traditional groups have to do with the dilution of identity and values, and the increasing lack of substance they perceive in the Pagan community. Many traditionalists feel that Paganism has grown too big, too fast, and too indiscriminately; that new members whose main affiliations lie with socio-political "special interest groups" have polarized rather than enhanced the Pagan community; and that the eclectic approach has resulted in a watered-down Paganism that is one step short of joining "channeling", crystals and shamanism as the latest New Age fad.

One focus for such criticism is the level of magic and ritual found at Pagan gatherings. Several years ago, while attending a Midwest festival, an acquaintance of mine griped about this very subject: "It's so frustrating," he said, "Here we are, 350 Pagans from all over the country - you would think we could really cook together. Instead, we do a few OM's, a little drumming, and the 'Pagan Top Forty' chants. It's ... boring!" It was hard to disagree with him. I, for one, have never come even close to experiencing in a ritual at a Pagan gathering the same level of magic and psychic intensity that I generally do on my own or working with my coven.

The problem, however, does not lie so much with the organizers of rituals as it does with the very dynamics of a gathering. To create a meaningful, actively participatory ritual for five-hundred people ranging from practitioners with twenty years of experience to complete beginners, and representing a wide array of traditions, styles and assumptions, is an extremely tall order. To be effective, the ritual must address the lowest common denominator present; it must speak the simplest language if it is to be understood by all. Because of the continuing influx of new Pagans, however, the lowest common denominator stays the same. Hence, rituals at gatherings frequently degenerate from the simple to the vapid, from the anticipated to the predictable.

One alternative is to have graded rituals for different levels of experience (i.e., some for beginners, some for advanced practitioners). This approach, besides making newcomers feel like "second class citizens" and fragmenting the community at the gathering, has one fundamental drawback- who (and using what criteria) gets to decide who belongs in which ritual category?

Another alternative would be to try to raise the lowest common denominator by offering at the gathering mandatory workshops on ritual technique and symbology for those wishing to attend a particular ceremony. This strategy has been tried at several gatherings with mixed results. One problem is the almost impossible task of monitoring whether people participating in the ritual have actually attended the preparatory sessions. Another problem stems from the simple fact that a quick workshop on ritual techniques is not likely to transform an inexperienced beginner into a seasoned practitioner.

The use of ritual theatre as a basis for large ceremonies is the most effective approach we have yet found for use at gatherings. Theatre and ritual have been closely intertwined since antiquity; in most cultures, the earliest theatre was hieratic - it was used to dramatize sacred concepts and situations. Ritual theatre, if skillfully performed, can provide an effective focus for a large crowd. If those in charge have little skill in or sense of theatre, however, the ritual can fall as flat as a mediocre high school production. This is oftentimes the reason why a ritual that has been very effective in the confines of a small coven fails abysmally when performed at a large gathering: the people leading it, however experienced ritually, may not know how to block, or move, or project and modulate their voices to accommodate several hundred people in a large open space.

Another effective tool is the use of large-than-life symbolic props which provide a strong visual identification and stimulate the participants' concentration. Over the years, some of the most successful rituals at Rites of Spring have centered around such images: a wicker figure, the Maypole, a bifacial Goddess puppet, a gigantic multi-colored web, an earthen Great Mother protruding from the ground.

As gatherings grow larger, we will have to devise more creative and effective ritual forms. One thing that many festival organizers agree upon, however, is the need to have ritual remain inclusive and participatory in order to develop the sense of community that most festivals strive to achieve. This concern with developing community is a growing current within Paganism that has largely evolved through the festivals. A good measure of a successful gathering is that its participants don't want it to end. Comments such as: "Wonder what it would be like to live like this all the time..." or, "How can we go home when we are home?" are frequently heard at the conclusion of many Pagan gatherings. Some festival organizers have responded by extending the length of their gatherings and by structuring them so that the feel of being in an actual community is emphasized.

Many gatherings are run like small villages, with "neighborhoods" of adjacent cabins or

tents; communal dining halls; frequent village meetings; temporary "schools" for attending children; health care facilities; a security force; housekeepers and garbage collectors; arts, sports and entertainment; a "business district"/marketplace; community work with which everyone is expected to help; a central information center/bulletin board; and, of course, "religious services."

This sense of community becomes intensified as the same people attend the same festival year after year. At the end of one particularly memorable Rites of Spring, a friend remarked to me: "Rites is like a magical village that just appears for a few days each Spring and then, like Avalon, vanishes into the mists for another year." Someone else told me: "You know, the one thing that helps me get through the winter is knowing that in a few months I'm going to be with my people again. I don't really know who they are, or what they do. I don't even know most of their names. But I've been with them before, and I know that they're my people."

The interest in community-building has spilled out from the gatherings as many Pagans, dreaming of the future, have attempted to maintain such an environment on a more permanent basis. Reflecting on the numerous conversations that I've had with other people at gatherings over the years, I am struck by the fact that we have invariably talked about the past (ancient traditions, our personal histories) or the present (issues of immediate concern, or the latest gossip), but very seldom have we discussed the future. Yet, over the last couple of years, I've been privy to several conversations that focused on where we're going to be twenty-five years from now.

One such discussion took place several months ago, in Central Massachusetts, after a meeting of the North East Council of the Covenant of the Goddess. A few of us started a lazy, desultory chat over breakfast; before we knew it, we had embarked upon an animated discussion about raising and educating Pagan children, buying land, starting Pagan-owned businesses, supporting Pagan artists, and, unexpectedly, Pagan nursing homes. Nursing homes? "Hey," said the person who brought up the subject, "we're not getting any younger. A lot of us don't have any family except each other. Where are we going to be thirty, forty years from now? Playing cribbage with a bunch of strangers in an old folks' home? Think about it!"

Many Pagans are doing just that. If, as Margot Adler asserts, the festival movement has been the most important change within Paganism in the 80's, it would not be surprising if the next major transition in that direction were to be the establishment of full-fledged communities. Several intentional, land-based Pagan communities have been organized over the last decade, with varying results. Others, like the EarthSpirit Community exist as extended networks whose members meet regularly through gatherings, programs, and open circles. As these communities have developed, Pagans have increasingly had to confront some difficult and volatile issues.

In order to function effectively, a community needs some kind of definition and purpose; a sense of direction; some structural guidelines covering decision-making and

organization; and resources: people, skills, property, money, etc. The Pagan community comprises an incredibly varied aggregation of people, many of whom are extremely independent, iconoclastic, even anarchistic. In my experience, it has generally been a very strenuous and convoluted process for any sizable group of Pagans to reach agreement on some of the fundamental criteria of a working community. There have invariably been too many divergent opinions, too many mutual suspicions that get in the way. A lot of Pagans are wary of organizations and structures, of people assuming leadership roles or trying to tell them what to do, of "rules," or money changing hands, or commercialism. They have seen too much abuse, too much hypocrisy, too many scams.

One frequent bone of contention is money. Many branches of modern Paganism have specific injunctions against charging or even accepting money for any activity involving their religion. For a great number of Pagans, financial transactions that involve what could be termed "sacred services" (e.g. teaching, counseling, healing) only serve to corrupt and prostitute our spiritual values.

This attitude is commendable for its altruism and valuable for its honesty. In many ways, however, it has contributed to the impermanence of modern Pagan institutions. A sizable number of festivals, publications, and networks have folded after a short time due to burn-out on the part of their volunteer organizers, who found it impossible to juggle them with family, career, social life, school, and other parts of their lives. Had these people been able to make a reasonable living through their Pagan-related activities, their valuable efforts might have been enhanced, rather than cut short.

There are signs that Pagan attitudes toward money are changing. When, for the third Rites of Spring, we finally decided that we had to charge admission (\$ 10 for the whole weekend), there were quite a few Pagans who angrily boycotted the gathering, feeling that they were being "ripped off." Just a few months ago, when I mentioned to someone that the cost for this year, including food, would come to \$140, her reply was: " That's all? For a whole week? A New Age conference would charge twice that just for a weekend!" indeed, it appears that a certain affluence is slowly infiltrating the Pagan community: at last year's Rites of Spring, for instance, those attending spent over \$12,000 just buying wares from pagan merchants.

In a money-based society, a community needs some kind of financial solvency and stability if it is to survive as such. Pagan communities will need to develop realistic ways of dealing with money without compromising honesty and ethics. Bartering goods and services among ourselves is one strategy. Pagan-owned businesses or cottage industries that put a percentage of their profits into helping the community is another. So are free admission in exchange for work or outright scholarships to Pagan gatherings for those in financial need; a community money-pool to help its members who have lost their jobs or don't have enough to pay hospital bills; or tithing Pagan organizations or individuals whose work is valued.

If we are going to create functioning, viable Pagan communities that will not only provide

us with Nature sanctuaries and sacred groves for the practices of our religion, but also with places to live, schools to raise our children, and the means to support ourselves, and care for our elderly, and sponsor our writers and artists, then we will have to openly discuss and find agreement on these issues. in the meantime, the festivals will continue to provide us with periodic tribal villages, and serve as ongoing vehicles for the exploration of new directions in the Pagan community.

ANDRAS CORBAN ARTHEN a member of the Board of Directors of the EarthSpirit Community, and a frequent contributor to FireHeart.

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fireheart number 1

From Roots To Dreams

Pagan Festivals and the Quest for Community

by Andras Corban Arthen ©1988

This month, the Rites of Spring Pagan Celebration in New England will be ten years old, making it one of the oldest continuous Pagan gatherings anywhere. From its comparatively humble debut over Mother's Day weekend in May 1979, Rites of Spring has evolved into a week-long event involving more than five-hundred from all over the country as well as Canada, and including participants from as far away as England, Germany, France and Australia.

When asked by the editors of FIREHEART (as the festival's originator and one of its current organizers) to provide a retrospective article on Rites of Spring, I thought it would be interesting instead of explore how an ongoing event such as Rites can mirror

the changes, issues, and growth of contemporary Paganism, and provide a perspective on important themes and currents within the Pagan community.

The idea to organize Rites of Spring came to me while participating in a small gathering of covens near Baltimore in April of 1978, sponsored by an organization called Keepers of the Ancient Mysteries. I attended this event as part of a three-person delegation from another organization, the Massachusetts Pagan Federation (MPF), which had been formed several months before as a networking association of some two dozen covens and Pagan groups in Massachusetts. The gathering in Maryland was primarily a local event for the covens associated with K.A.M., and I wondered what it would be like to do something similar, but on a larger scale, inviting Pagans from all over the country to participate. At a subsequent meeting of the MPF I proposed this idea, and was commissioned by the other members to organize the gathering.

Having little sense of what such an enterprise required, and lacking any models to emulate, I spent the following months collecting addresses and writing and calling Pagans throughout the country to ask for their input and invite them to the gathering. This proved to be a thankless task. The Pagan Community was not nearly as accessible then as it is now, even for an "insider." Most of my attempts to contact people went unheeded, and, of those who did reply, many thought that the gathering was a bad idea. Either their group was happily underground, or they felt uncomfortable being in circle with people from other traditions. There were some who felt that such an event violated traditional Craft "laws" regarding permissible contact among covens, and rendered us vulnerable to outsiders: the impending revival of the Inquisition would like nothing better than to catch a bunch of Witches and Pagans banded together at the same place and time.

By early 1979 I was resigned to the fact that Rites of Spring (as we had decided to call it, in gratitude to Stravinsky for the soft background music that graced our coven's Beltane rituals) would be no more than a small get-together for the local covens. Then, some two months before Rites, the calls began to come. Pagans from Connecticut and Rhode island and other parts of New England had heard about it via word-of-mouth and wanted to attend. So did people from New York, New Jersey, Pennsylvania, Illinois and Ohio, as well as some of our Maryland friends. Selena Fox and Jim Alan from Circle, in Wisconsin, received "strong vibes" that they should be there. A whole contingent of Witches from Canada called to get directions, and, the week before the gathering, an Odinist from Seattle phoned to say he was hitch-hiking cross-country and needed a place to crash. It was going to happen, after all...

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The evolution of Pagan festivals around the end of the last decade coincided with the publication of *Drawing Down the Moon* and Starhawk's *The Spiral Dance*, easily the two most influential works in recent Pagan literature. These books, by de-emphasizing the "occult" label that had previously characterized the modern Craft, and by focusing instead on its spiritual and socio-political aspects, succeeded in exposing and attracting new segments of the mainstream society to Paganism. For these newcomers, the gatherings provided an accessible vehicle to connect with like-minded people.

This combination of factors has resulted in the most visible and perhaps most important change to occur within the Pagan community in the last decade: a dramatic increase in size. Attendance at Rites of Spring, for example, has grown more than five fold over that period, a rate which seems typical for large Pagan gatherings. The EarthSpirit Community, the Pagan network which sponsors Rites of Spring, started out some eight years ago with a mailing list of about a hundred people. Today, we are in touch with over a thousand Pagans in the New England area alone. These figures pale by comparison to Circle, the largest Pagan network, which has tens of thousands of people on its mailing list.

The increase in numbers has been a major contributing factor toward greater eclecticism within Paganism. The new members of the community represent a much wider social spectrum than ever before, and therefore, a much larger pool of interests and resources. The gatherings, by bringing such a diverse array of people together and exposing them to each other, contribute an ongoing vehicle for eclecticism to flourish. Contemporary paganism has come to include intriguing syntheses of European, Oriental, Afro-Caribbean, New Age, and Native American practices.

Another major change lies in the increasingly important role of politics among Pagans. Until the late 1970's, it was rare to find much political discussion in Pagan circles: politically-active Pagans tended to keep their activism separate from their spiritual practices. Over the last decade, however, (and spurred in no small measure by Starhawk's estimable *Dreaming the Dark*) Pagans have increasingly removed the barriers between politics and spirituality. In addition, a large proportion of newcomers to Paganism were previously involved in some sort of political action. Feminism, Gay/Lesbian activism, the anti-nuclear movement, environmentalism, and, more recently, the Green Party, have become influential socio-political currents in contemporary Paganism. At the first Rites of Spring, the most "political" workshop dealt with whether we should continue to use the word "Witch." Nowadays, it is the rare gathering that doesn't include several

workshops, rituals and networking sessions for politically-active Pagans.

These changes have not taken place without conflict, however. A certain rift has occurred between the longer-standing, more "traditional" members of the community, and the newer, more eclectic members. The traditional groups, in general, tend to be more formal and structured than the newer groups. For the most part, they have a hierarchical leadership, a graded system of initiation, a specific form or style of working, and are fairly secretive about their practices.

Many (and possibly most) of the traditional groups do not attend Pagan festivals, and when they do, they tend to keep to themselves. The openness and eclecticism prevalent at gatherings runs counter to traditionalist approaches to the Craft, which, in turn, are often considered "politically incorrect" by many of the newer activist Pagans. The end result is that the voices and concerns of some of the most knowledgeable and longest-standing members of the Pagan community are seldom heard in the influential forums at Pagan gatherings.

Some of the strongest concerns raised by members of traditional groups have to do with the dilution of identity and values, and the increasing lack of substance they perceive in the Pagan community. Many traditionalists feel that Paganism has grown too big, too fast, and too indiscriminately; that new members whose main affiliations lie with socio-political "special interest groups" have polarized rather than enhanced the Pagan community; and that the eclectic approach has resulted in a watered-down Paganism that is one step short of joining "channeling", crystals and shamanism as the latest New Age fad.

One focus for such criticism is the level of magic and ritual found at Pagan gatherings. Several years ago, while attending a Midwest festival, an acquaintance of mine griped about this very subject: "It's so frustrating," he said, "Here we are, 350 Pagans from all over the country - you would think we could really cook together. Instead, we do a few OMs, a little drumming, and the 'Pagan Top Forty' chants. It's ... boring!" It was hard to disagree with him. I, for one, have never come even close to experiencing in a ritual at a Pagan gathering the same level of magic and psychic intensity that I generally do on my own or working with my coven.

The problem, however, does not lie so much with the organizers of rituals as it does with the very dynamics of a gathering. To create a meaningful, actively participatory ritual for five-hundred people ranging from practitioners with twenty years of experience to complete beginners, and representing a wide array of traditions, styles and assumptions, is an extremely tall order. To be effective, the ritual must address the lowest common denominator present; it must speak the simplest language if it is to be understood by all. Because of the continuing influx of new Pagans, however, the lowest common denominator stays the same. Hence, rituals at gatherings frequently degenerate from the simple to the vapid, from the anticipated to the predictable.

One alternative is to have graded rituals for different levels of experience (i.e., some for beginners, some for advanced practitioners). This approach, besides making newcomers feel like "second class citizens" and fragmenting the community at the gathering, has one fundamental drawback- who (and using what criteria) gets to decide who belongs in which ritual category?

Another alternative would be to try to raise the lowest common denominator by offering at the gathering mandatory workshops on ritual technique and symbology for those wishing to attend a particular ceremony. This strategy has been tried at several gatherings with mixed results. One problem is the almost impossible task of monitoring whether people participating in the ritual have actually attended the preparatory sessions. Another problem stems from the simple fact that a quick workshop on ritual techniques is not likely to transform an inexperienced beginner into a seasoned practitioner.

The use of ritual theatre as a basis for large ceremonies is the most effective approach we have yet found for use at gatherings. Theatre and ritual have been closely intertwined since antiquity; in most cultures, the earliest theatre was hieratic - it was used to dramatize sacred concepts and situations. Ritual theatre, if skillfully performed, can provide an effective focus for a large crowd. If those in charge have little skill in or sense of theatre, however, the ritual can fall as flat as a mediocre high school production. This is oftentimes the reason why a ritual that has been very effective in the confines of a small coven fails abysmally when performed at a large gathering: the people leading it, however experienced ritually, may not know how to block, or move, or project and modulate their voices to accommodate several hundred people in a large open space.

Another effective tool is the use of large-than-life symbolic props which provide a strong visual identification and stimulate the participants' concentration. Over the years, some of the most successful rituals at Rites of Spring have centered around such images: a wicker figure, the Maypole, a bifacial Goddess puppet, a gigantic multi-colored web, an earthen Great Mother protruding from the ground.

As gatherings grow larger, we will have to devise more creative and effective ritual forms. One thing that many festival organizers agree upon, however, is the need to have ritual remain inclusive and participatory in order to develop the sense of community that most festivals strive to achieve. This concern with developing community is a growing current within Paganism that has largely evolved through the festivals. A good measure of a successful gathering is that its participants don't want it to end. Comments such as: "Wonder what it would be like to live like this all the time..." or, "How can we go home when we are home?" are frequently heard at the conclusion of many Pagan gatherings. Some festival organizers have responded by extending the length of their gatherings and by structuring them so that the feel of being in an actual community is emphasized.

Many gatherings are run like small villages, with "neighborhoods" of adjacent cabins or

tents; communal dining halls; frequent village meetings; temporary "schools" for attending children; health care facilities; a security force; housekeepers and garbage collectors; arts, sports and entertainment; a "business district"/marketplace; community work with which everyone is expected to help; a central information center/bulletin board; and, of course, "religious services."

This sense of community becomes intensified as the same people attend the same festival year after year. At the end of one particularly memorable Rites of Spring, a friend remarked to me: "Rites is like a magical village that just appears for a few days each Spring and then, like Avalon, vanishes into the mists for another year." Someone else told me: "You know, the one thing that helps me get through the winter is knowing that in a few months I'm going to be with my people again. I don't really know who they are, or what they do. I don't even know most of their names. But I've been with them before, and I know that they're my people."

The interest in community-building has spilled out from the gatherings as many Pagans, dreaming of the future, have attempted to maintain such an environment on a more permanent basis. Reflecting on the numerous conversations that I've had with other people at gatherings over the years, I am struck by the fact that we have invariably talked about the past (ancient traditions, our personal histories) or the present (issues of immediate concern, or the latest gossip), but very seldom have we discussed the future. Yet, over the last couple of years, I've been privy to several conversations that focused on where we're going to be twenty-five years from now.

One such discussion took place several months ago, in Central Massachusetts, after a meeting of the North East Council of the Covenant of the Goddess. A few of us started a lazy, desultory chat over breakfast; before we knew it, we had embarked upon an animated discussion about raising and educating Pagan children, buying land, starting Pagan-owned businesses, supporting Pagan artists, and, unexpectedly, Pagan nursing homes. Nursing homes? "Hey," said the person who brought up the subject, "we're not getting any younger. A lot of us don't have any family except each other. Where are we going to be thirty, forty years from now? Playing cribbage with a bunch of strangers in an old folks' home? Think about it!"

Many Pagans are doing just that. If, as Margot Adler asserts, the festival movement has been the most important change within Paganism in the 80's, it would not be surprising if the next major transition in that direction were to be the establishment of full-fledged communities. Several intentional, land-based Pagan communities have been organized over the last decade, with varying results. Others, like the EarthSpirit Community exist as extended networks whose members meet regularly through gatherings, programs, and open circles. As these communities have developed, Pagans have increasingly had to confront some difficult and volatile issues.

In order to function effectively, a community needs some kind of definition and purpose; a sense of direction; some structural guidelines covering decision-making and

organization; and resources: people, skills, property, money, etc. The Pagan community comprises an incredibly varied aggregation of people, many of whom are extremely independent, iconoclastic, even anarchistic. In my experience, it has generally been a very strenuous and convoluted process for any sizable group of Pagans to reach agreement on some of the fundamental criteria of a working community. There have invariably been too many divergent opinions, too many mutual suspicions that get in the way. A lot of Pagans are wary of organizations and structures, of people assuming leadership roles or trying to tell them what to do, of "rules," or money changing hands, or commercialism. They have seen too much abuse, too much hypocrisy, too many scams.

One frequent bone of contention is money. Many branches of modern Paganism have specific injunctions against charging or even accepting money for any activity involving their religion. For a great number of Pagans, financial transactions that involve what could be termed "sacred services" (e.g. teaching, counseling, healing) only serve to corrupt and prostitute our spiritual values.

This attitude is commendable for its altruism and valuable for its honesty. In many ways, however, it has contributed to the impermanence of modern Pagan institutions. A sizable number of festivals, publications, and networks have folded after a short time due to burn-out on the part of their volunteer organizers, who found it impossible to juggle them with family, career, social life, school, and other parts of their lives. Had these people been able to make a reasonable living through their Pagan-related activities, their valuable efforts might have been enhanced, rather than cut short.

There are signs that Pagan attitudes toward money are changing. When, for the third Rites of Spring, we finally decided that we had to charge admission (\$ 10 for the whole weekend), there were quite a few Pagans who angrily boycotted the gathering, feeling that they were being "ripped off." Just a few months ago, when I mentioned to someone that the cost for this year, including food, would come to \$140, her reply was: " That's all? For a whole week? A New Age conference would charge twice that just for a weekend!" indeed, it appears that a certain affluence is slowly infiltrating the Pagan community: at last year's Rites of Spring, for instance, those attending spent over \$12,000 just buying wares from pagan merchants.

In a money-based society, a community needs some kind of financial solvency and stability if it is to survive as such. Pagan communities will need to develop realistic ways of dealing with money without compromising honesty and ethics. Bartering goods and services among ourselves is one strategy. Pagan-owned businesses or cottage industries that put a percentage of their profits into helping the community is another. So are free admission in exchange for work or outright scholarships to Pagan gatherings for those in financial need; a community money-pool to help its members who have lost their jobs or don't have enough to pay hospital bills; or tithing Pagan organizations or individuals whose work is valued.

If we are going to create functioning, viable Pagan communities that will not only provide

us with Nature sanctuaries and sacred groves for the practices of our religion, but also with places to live, schools to raise our children, and the means to support ourselves, and care for our elderly, and sponsor our writers and artists, then we will have to openly discuss and find agreement on these issues. in the meantime, the festivals will continue to provide us with periodic tribal villages, and serve as ongoing vehicles for the exploration of new directions in the Pagan community.

ANDRAS CORBAN ARTHEN a member of the Board of Directors of the EarthSpirit Community, and a frequent contributor to FireHeart.

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36 captures

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About this capture

rites of SPRING 26 ~ May 26th through 31th, 2004

The maples and birches grow green in the Berkshire Hills.

The streams rush full down the mountainside.

We gather once again to celebrate the sacred Earth and the turning of the seasons.

Together we will weave the web of community spanning many generations, traditions and life-styles around a shared core of deeply-held Earth spirituality.

The sacred fire will burn

as the drums echo the rhythms of life
and the dancers join the sparks flying toward the darkened sky.

Stimulating conversations will continue from one day to the next. Children's laughter will sparkle in the wooded hills. Lasting friendships will form and grow as we come together in our learning, our music, our ritual and our joy..

500 people from across the country and overseas will come together this year for the 26th Annual Rites of Spring!

EarthSpirit and Tamelin Productions invite you to join us for the twenty-sixth annual Rites of Spring, a gathering open to all who celebrate the sacred nature of the Earth. Each May, around Memorial Day, our community reemerges as 500 participants from all over the United States and abroad come together to live and learn, work and play in a setting apart from our everyday lives.

Rites of Spring offers a week filled with over a hundred workshops, rituals and performances. As our circle fully opens on Wednesday and grows on Friday, together we form a vibrant and joyful living community.

The first two days, of the Village Builders' Assembly, is limited to the first 100 people, who sign up. Please follow the link to the Village Builders' Assembly for more information if you are interested in attending of this part of Rites of Spring.

Join us for what promises to be an inspirational and joyful Rites of Spring.

Who we are

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[Children & Teens](#)
[Newcomers](#)
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What we do

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How to join

[Village Builders Assembly](#)

Application Information
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21 captures

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2004 2006 2010

About this capture
EarthSpirit Ancestors

THEODORE MILLS, 1924 - 1996

AN APPRECIATION by Andras Corban Arthen

Ted Mills died around midday on Wednesday, 21 February 1996. Or, more properly, he moved on to "another room" in his life, for that is how he would prefer us to speak of his passing. For thirty years, Ted played a subtle but very influential role among contemporary American witches, as a teacher, as a mentor, as an elder.

Theodore Mills

When I first met Theo in 1974, it was with some amount of apprehension on my part. A mutual friend had pointed me in his direction, to seek advice on a problem I was facing. He showed me a photo of Ted, his face grim and intent to the point of looking sinister. The man's considerable power came clearly through the photograph, but his furrowed visage suggested someone who might wield that power harshly.

As it turned out, I had no cause for alarm. Theo proved to be extremely kind and generous, even solicitous, to a young witch in need (and a "fellow Scorpio", no less, as he was fond of reminding me.) He listened intently to my plight, and offered his wise counsel with a healthy dose of that disarming, self-effacing humor---one of his signature traits---that made my problems seem much less weighty and even left me feeling as though I'd been the one to help him, not the other way around.

A few years later, when I reminded him of our first meeting, he did not remember it well, and begged my pardon with the excuse that, in his "dotage", his memory was failing. I knew better, though. I knew he didn't remember because I had been just one of the very many others who had come to him in a similar way over the years, seeking help, seeking counsel, seeking the reassurance of his sense and of his years. His lack of memory was nothing but a measure of his giving and a tribute to his work.

In recent years, Theo reveled in his role among our community at Rites of Spring. He could never come but for a few hours---the oxygen tank that had become an annoying but necessary appendage could only last so long. But come he did, defying illness and "good sense" to give his elder's blessing at the ritual, to sit among us, to "chat with the young ones". He delighted in the adulation and respect that came his way even from those who had no idea who he was---not out of ego or vainglory, but because such deference, in his mind, was not bestowed on him merely as a man, but as a representative of the Craft, and hence upon the Craft itself. That made him happy, that things had come this far in his own lifetime.

The day Theo died, before we had received news of his passing, Aine and I were in New York, visiting the Metropolitan Museum of Art. As we ambled through the magnificent Temple of Isis at Dendur, perusing the intricate hieroglyphs, touching the ancient stones, I could not help but think of Ted---whose devotion to Isis is legendary---and wonder whether he'd ever been there. I felt his presence then, strong and vibrant, almost physical, and fantasized (or so I thought) of sharing that moment with him, holding his arm for support as we walked the exhibit, listening to him tell me of one of his past lives in Egypt, when he was a priest at that very temple, and how the curators who'd reconstructed the building brick by brick in the middle of Manhattan hadn't gotten it quite right...Later that night, upon returning home, we got the message that Teddy had died, just before we'd been in the Museum. I am not one to make overly much of such things, but, knowing Ted, it would not surprise me if my "fantasy" had been more than it seemed at the time.

The following interview with Ted was published in issue #4 (1989) of FireHeart magazine. We make it available here as a service to our community---to those who knew him, as a fond remembrance; and to those who never had the pleasure of his acquaintance, as a glimpse into the soul of a wise, kind, powerful, and complex man, and one of our most beloved elders.

Farewell, dear Theo, and hail!

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EarthSpirit

Information about EarthSpirit, membership, the directors, the designer, the mailing list, and how to contact us.

Ancestors

A memorial section for those members of the EarthSpirit Community who have passed through the veil.

Gatherings

Where to meet other members of the Earthspirit Community at Events, gatherings (Rites of Spring, Twilight Covenning and A Feast of Lights) and classes hosted by EarthSpirit.

Connections

Resources on the Internet for information, goods and services including: The Pagan Chant Library, EarthSpirit Yellow Pages, Paths and Connections, Sarah Stockwell Arthen, and Black Pearl Tarot.

Legends

The heritage that we are creating for the future including: FireHeart Magazine, MotherTongue, The Parliament of World's Religions, and Railwalker Comics.

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17 captures

19 Jan 1998 - 21 Dec 2016

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21

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About this capture

fireheart number 4

The following interview was originally published in 1989 in issue #4 of FireHeart magazine.

Ted Mills died on Wednesday, 21 February 1996.

TED MILLS

A Rock In Turbulent Times

Ted and his dog

(Theodore Mills has been an influential figure in modern American Witchcraft for well over twenty years. "Lord Theo," as he is affectionately called by his friends, has been a mentor to hundreds of witches from Massachusetts to Arizona. Ted was a frequent contributor to "The Witches' Almanac" in the 1970s, and an early associate of Sybil Leek. In keeping with this issue's theme, "FireHeart" sought Ted's perspectives, as one of the true Elders of the Craft. Now in his mid-60s and in fragile health, Ted nevertheless retains a dynamic personality, an engaging sense of humor, and a level of energy that puts younger people to shame. This interview, conducted at his home in western Massachusetts, ended in the wee hours of the night. While his interviewers had faded considerably, Ted showed little sign of slowing down.)

FH: How did you get involved in the Craft?

TM:

I think it's something that I've always been interested in, perhaps without quite understanding what it was. We have a history of witchcraft in the family, having descended from Alice and Mary Parker, who were hanged as witches in Salem, and by marriage to Rebecca Church Nurse. But that isn't what really got me interested. It's just something that I evolved into.

From the beginning, I had an innate awareness that I was different. I even asked my mother if she had adopted me. She said, "No, you were the only one born in the hospital that day and you made me miss my lunch besides," which gave me a guilt trip for the rest of my life. [Chuckles] I was born in Ludlow, Massachusetts, in 1924 on November 19th at 11:35, around noon. We had standard time back in the '20s. Some people are surprised that we even had clocks. You feel like a dinosaur. I grew up in Indian Orchard, Mass., and I was brought up in a very traditional way, but I think I was fortunate because nobody seemed to put a chain around my mind.

I used to spend a lot of time out in the woods near where I lived, and I suppose I had a vivid imagination because I believed that I could talk to the animals and understand what they were saying. I knew not to mention it to anybody because this little voice said, "They'll put you away." [Smiles] Nowadays they will---if you hear little voices, they think you're sort of flaky. But there was an old woman gathering herbs in the woods and I used to see her a lot. She would walk down by the railroad tracks and she had a big basket under her arm filled up with all kinds of fern. And I said to her one day, "What do you do with the fern?" "I make a potion," she says, "that cures poison ivy." "How do you make it?" I says, being curious. She said, "I put it in a big pot over the fire and I stir it and I scoop the top off of it and put it in a jar in the dark and it's good after three moons pass." Three moons? She was so old I didn't question her. But she said something rather interesting to me. She said, "You have the mark., and when you know what the mark is, you're going to know what you are." And that was the last time I ever saw her. I also had an interesting experience when I was about twelve years old---I had diphtheria and almost died. I left my body and I looked back and I could see myself lying on the bed. I said, "Oh, poor Ted, he's so sick," talking about that sick person like it was somebody else. [Chuckles] I turned around and started up and there was a man all dressed in black with no face. I've seen him once since. I assumed it was death. He reached out his hand and I gave him mine and started with him, and somebody stepped out of the dark and said, "He has to go back; it's not his time." I turned around and I remember how hard it was to go back. The doctor said that my fever had broken, and I was back in my body. I think that we all have experiences that lead us in the direction we're supposed to go, witches or non-witches, and I think we're the more fortunate ones. FH: What about your experiences when you were older?

TM:

I recall never feeling satisfied with where I was coming from spiritually. I first tried the Catholic Church, and then the various denominations of the Protestant Church, and the one church that I could identify with was the Anglican Catholic. That was because of the incense and the chanting. I loved the magical aspects of it, and even more than that I loved the idea of the Virgin Mary as a source of power rather than the God. (I always referred to God as "the" God.)

I think the first thing that I ever did, though, using the concept of a powerful female deity, was a ritual of protection for my brother who was overseas during World War II. It was makeshift because there was nothing that I could use. There were certainly no books on the subject that I knew about. I took my brother's picture and I put it behind this statue of the Virgin Mary. In my mind, she would be a shield to protect him. I might have been reading too many Superman comics, but it worked---my brother had some pretty close calls but he still managed to come home alive.

Then I went into the service myself, and was married for ten years. I practiced magic quietly and still kept going to church, became superintendent of a Southern Baptist church, but I never felt that that was where I belonged. I felt something was missing. I had to make a commitment, but to whom? I didn't know who.

I'd like to say that the Goddess came out of a cloud and tapped me on the head and said, "Go into the world and do my work." But that isn't quite the way it was. She came in a little visualization on the wall and I'm grateful for that. I had come home (I was living in New Orleans at the time) to visit my mother after my divorce, and I was lying in bed. I saw a light come on the side of the wall and I thought at first that there was a light coming in through the window and shining on the wall. It dawned on me that I was on the third floor and there were no lights coming in the window. So maybe it was an airplane, but I didn't hear any motors. Then, all of a sudden, I saw a figure taking shape on the wall, and a woman's face appeared. She had long black hair and it was moving. Her face didn't move---just her hair. She had beautiful eyes, green like the depths of the ocean when you look into it. Now I can rhapsodize about it, but her skin was like a pearl, translucent. She had a beautifully shaped mouth. She was gorgeous. And all the time I was seeing this, I was pinching my arm to try to wake myself up. I was already awake but I wasn't sure about that. She never opened her mouth, but I heard in my mind, "Care for my children." That's all she said and then she was gone. I jumped out of bed and I says, "Wow! What was that?" My arm was black and blue. I certainly felt the pain. But I thought I must be having a nervous breakdown. If that's what you get, it was certainly a good one! [Chuckles]

I know other people who claim to have had visions. The Catholics certainly aren't the only ones who are entitled to see the Great Mother. Many times she's never really come right out and said who she was. They're the ones who gave her the title "Our Lady of Chester Tower" or "Our Lady of Lourdes". Wherever she happened to pop up, that's where she was the Lady of. But I was a little bit concerned that I had seen this. I thought it must have been something I ate or that I was dreaming. You start rationalizing these things.

I went back to New Orleans. A year or two passed. I was in the library looking through some magazines on mythology and I came across an artist's conception of Isis, the Great Mother. It was almost exactly as I had seen her. And it said under it, "I am Isis. I am all that is or has been or shall be. No man hath me unveiled. The fruit which I have brought forth is the sun." I thought, what do I have to do with Egyptian goddesses? I'm not Egyptian. If she had said, "I am Mary," I would have understood that. But no, she was Isis. So I said, "Well, all right, but you'll have to show me who your children are because I certainly don't know."

So then I decided I could no longer live in the South and I came back to Springfield.

That's when I came out publicly, in 1967, which was the first time I said to other people, "I am a witch"---without truly understanding even then what the word meant except that it meant I could worship the Goddess and I knew that there were magical powers attributed to the witch. (The only witch I ever saw was the one in the Wizard of Oz and I loved her. Not the good one---Margaret Hamilton! [Chuckles] In fact, I've got her in my kitchen holding a thunderbolt.) But when I accepted the reality of the Goddess and accepted that this was what I was, then I felt whole for the very first time in my life.

FH: Did you have any teachers along the way?

TM:

There were no teachers in my day, not in this country. You had Leo Martello. He's been around for a long time, but he always associated himself with the strega of Sicily, and Italian witchcraft didn't turn me on. Of course, I've known Laurie Cabot for many years, since 1973, and she has always been a dear friend and a great help to me. Sybil was, I think, the one person who gave me a lot of advice; and then, of course, Elizabeth Pepper came into my life. She was very helpful.

FH: You say that Sybil was an important influence for you?

TM:

The first time I really began searching, I found an article someone had written about this witch in England. I used to think I was the only witch! [Smiles] I used to think there was something wrong with me. So when I realized that there were other witches, I was really interested. I wrote to Sybil while she was in England, and then when she came to this country back in the '70s, I started communicating with her by phone. I met her when I was down in Florida. One of her followers lived up here and we met because I was having an altercation with this woman who was out to create problems. She felt that the Goddess only spoke through Sybil, which made me rather annoyed. The Goddess speaks through everybody. She doesn't speak through one individual. I told Sybil about it.

Sybil was very influential in sustaining me, in a sense, by saying, "This is what it is to be a witch. This is what you've got to experience. Somebody else has done it before you, and you know that you can do it too." So you just jumped into the void---that's exactly what it was. She made some remarks that gave me the idea that it wasn't going to be all peaches and cream, especially if I went public. One thing was the loss of my privacy. I felt alone in spite of having all these people around me, and I began to become more isolated in some ways in the midst of all these people. I mentioned that to Sybil and she said, "Accept the idea of being alone. That's the price of greatness in this world," which is an interesting statement to make, because I knew I'd never be great. But there was the idea that if I was going to accept the public image, then I would have to accept all of the things that went with it, both good and bad, and I think in that sense she helped me considerably.

FH: Could you talk a little bit about your friendship with Elizabeth Pepper?

TM:

Elizabeth and I go back a long time too, back into the '70s. Elizabeth always had a very

quiet influence in my life. She's been sort of a check and balance for me. She's a very wonderful person. She's like Sybil to me---in a sense, one of my peers. I don't see her too much these days, but we keep in touch. We exchange letters and phone calls and that sort of thing. She's very quiet and very reserved, but she has a lot of contacts throughout the country and the world. Elizabeth has really been a dear friend and sister. FH: What changes have you seen in the time that you've been public in the Craft, from the late '60s until now, and how do you feel about those changes?

TM:

Oh, it's just like night is from day. I was in the dark compared to today. One of the biggest changes is the degree that witches have put themselves out there as a whole group, and that they're quick to identify themselves as a religious group.

I think for some young people nowadays, it's like going into a candy store. Look what you've got to check with---books, books, books! So they jump from one theory to another, one ritual to another. The most confusing rituals I've ever been to are those where nobody knows their part. So by the time you get through, you're wondering. They'll mess up and they'll laugh. I take it so seriously. But I have to, at this point in my life. Maybe these things are minor and they're done in fun, but my religion isn't "fun" to me. It's my way of life. It's my salvation. It's my reason for existing, my reason for fighting. And I can't take it lightly. I can love it and I can have fun with it, but only up to a certain point. If you treat everything lightly, you're going to get very little response from what you do ritually.

Another thing I think we must learn to do is to stop using the Great Mother politically. A lot of people say, "I am a witch because I am female." I am a witch because I am a man. How can I be female? You've got to be what you are, but you can be either one and be a follower of the Great Mother. Some people use it just as a political thing. We have to love one another as brothers and sisters. It doesn't matter what we do in bed. That's our own business, but we don't have to use our sexuality as a weapon. That's one of the few great pleasures left for the poor. At least everybody experiences it.

I also think that we need to be more disciplined. Anything easily gotten is held with less esteem. To become a witch, if you're going to take vows and do those things, practice what you preach. You're not joining a club. The first thing we must do is to control ourselves before we can control anything else. We've got to learn to discipline ourselves. Some people wouldn't go fifteen miles if it was raining out to celebrate a full moon.

When I was in Texas, the witches came 300 and 400 miles to do a ritual, and they would stay overnight and go back the next day. And they'd celebrate all thirteen moons. That's thirteen times they'd have to drive all that distance, and that's a long way to come from Eagle Pass!

I think that my experiences there---back in '79---were interesting. It was my first dealings with skyclad witchcraft. Being a New Englander, I was always robed, and it was quite an experience. I guess Hans Holzer had been there prior to me, and the High Priestess said to me, "Hans Holzer went skyclad, but that's perfectly all right. Don't feel that you're required to go skyclad." That night I didn't, but then I realized why it was safer to go skyclad---because you had candles right behind you and all you were conscious of was that you might go up in smoke. [Laughs] I did go skyclad for a ritual because I thought it

was something that I had to experience. It wasn't all that bad. Maybe at 13 or 14 I would have thought so or been a little less enthused about it. But as it was, I had enough discipline so I was able to keep things under control, you know. [Smiles]

FH: Some people who have been in the Craft for a long time feel that the growth of the Craft in the last 10 or 15 years hasn't all been positive; that there are so many new people who read a couple of books and go out and start a coven, that there's been a dilution of the standards of the Craft. How do you feel about that?

TM:

I agree with that thought. There are so many books on the subject and so many self-professed witches. "By your work ye are known." There's a lot of truth in that. There are people who are into the Craft merely because they're against something else. They're not in it because they believe---they're in it because they want to make a statement against somebody else. That reflects on all of us. Things happen sometimes in the enthusiasm of the moment that in the light of day tend to reflect upon us. What they have to understand is---what are they? Who are they? What do they believe? A lot of new people just don't have any formal belief pattern within themselves. Everybody says, "Who is so-and-so to speak for me?" Everybody wants to be a leader, important, sought after for information and that sort of thing. We need to present to the public a sense of cohesion, a sense of oneness.

FH: How do you feel about the influence of the New Age movement on the Craft---things like crystals and channeling that have become so popular?

TM:

At first, I was concerned about it. But then I realized that it's playing a very important role. It's opening up people who might not otherwise open up at all. And if they can take things by steps, then it may lead them into the deeper knowledge of deeper things, patterns of life. I do think that people shouldn't get involved in things they don't know about, especially when it comes to the powers.

I was made an honorary medicine brother to an Apache medicine man in 1979. He brought me into his medicine circle and taught me a lot about what Indians believe. I think we can learn from anybody. A lot of people take on Indian names and go to the Medicine Wheels, but you can't change who you are. You cannot say "I am an Indian" if you're not an Indian. You can't say "I'm Black" if you're not Black. No matter what you do---eat cornpone or whatever, you're still not going to be Black. I like soul food too, but I'm still who I am. [Smiles]

Of course, we witches have our magical jewels that we wear, and we are aware of the power that particular stones give. Certainly the New Age people---as long as they don't try casting spells---serve a very useful place within the greater picture for the future. I think that anything that gives out positive energy is useful. Too much negative stuff around us as it is. So in that sense, I think the New Age movement has a very useful place in the Craft and what the world should be.

FH: You are at a stage in your life that would correspond in women to the stage of the Crone. While we may speak of the three faces of the Goddess---and by extension, of women---of Maiden, Mother and Crone, we don't tend to think of corresponding stages

in men. How do you feel about who you are at this stage in your life, how does that power manifest through you, and what do you see your role in the community as being? What do you conceive of as the male counterpart to the Crone?

TM:

I think that instead of the Crone, I become the Elder. Mage, perhaps. I don't think that it's the same thing for male energy. In ancient times, they didn't let us live that long. We were usually sacrificed at the end of seven years if we achieved any type of power. Either that, or they let us retire gracefully, depending upon our role. Shades of "Harvest Home", you know. [Laughs] But I look at myself as perhaps a resource for younger ones who seek me out. I think I represent continuity to the young. When you look around, you see nothing but young people and you wonder if you've made a mistake. But young people need a sense of continuity---things going on. Things have happened, here they are now, there they're going to be. I was young when I started out. I wasn't always 64 and so they look at me and they say, "There's an older man, lookit Mother." As you get older, hopefully you get respect. You know that what you've done is important, that what you're doing is important. You don't feel like you've been put out to pasture---so that you go someplace and your presence is noted and appreciated, if for nothing else but enduring. They know that you've been in it for all those years. And I think this is what you have to do---to be a rock in turbulent times, to be consistent, be who you are and be what you are, and people can grab onto that and anchor themselves to that and not be afraid of what the rest of the world may think.

I'm happy being a witch. It gave me happiness. Somebody asked me what I get out of being a witch. I said peace. I have inner peace, and if it didn't give me anything else, it gave me everything just having that. I can look back over the years and I can see every single step of my life. I can see certain places where I was nudged in the direction I was supposed to go. Things that I didn't understand at that time I understand now---why I did certain things. They're all part of the process of growing and learning, and also the process of developing into what I've become in the last twenty years. There are a lot of people's lives I've touched who are not witches, because the Great Mother didn't say I was only to serve my kindred spirits. She said "my children," and she means everybody. I've considered it a joy.

FH: How do you feel being an older person in the Pagan community? Do you find support from other people in the Craft or Pagan community?

TM:

For the most part, yes. Being an elder is important and I think that we should be more aware of our elders in the Craft because there are so few of us left. Most of the ones in the Craft are in England. But in the United States, you don't have that many elders. I think that for us it's beneficial to go and be with the young, because we get a certain joy out of seeing the young celebrating the life of the Craft and being themselves---things we couldn't have done, things we never thought of doing. We were placed inside of a square and we weren't allowed to go here and there, until we got so old that there were things that we just couldn't feel comfortable with. I can't see myself swinging from the chandeliers. Or performing the Great Rite in front of a crowd of people, although I

certainly could be an onlooker and probably contribute a lot of energy---mental energy, anyway---to what was going on. It's important, though, that people do it for a purpose and that it should be grounded properly. But other than that, I think it's wonderful! If you can perform in front of everybody else, let's get in on the business and make money for the Craft. [Chuckles]

FH: That will be the last thing we print in the interview.

TM:

[Laughing] Don't put that in there! That's just my humor. If you don't have humor, you don't last long. I have a terrible sense of humor and it forces itself out of me.

FH: It possesses you.

TM:

It does. It's awful. It's something that just refuses to let me be totally old. It just comes out and I can feel it. I was with a group of older people and someone asked me to say something "very profound." So I thought, "Okay, say something profound..." They were all looking at me and I said, "You know what I don't like about oral sex? The view!" [Smiles] That wasn't quite what they had in mind, but there was just something in me that had to do it. You know what I think it is? That people tend to treat me as a living manifestation of the God. And that's what I had to do to get them in touch with reality, to ground them. I've got a letter somewhere from someone in Texas, and you wouldn't believe the way they addressed me. "To the most this-and-that adeptus maximus, to the most breastplate of the law, defender of the faith." It was kind of interesting. "Shining planet of the mystic East..." The only way I could deal with that is with humor.

FH: You have been, by your own account, close to death several times in your life. In our society, this is a subject people don't like to face or discuss. Even in the Craft, we may deal with death in a more symbolic sense, but often we don't deal with it as close or imminent. Yet, it's something that you have faced and something that you are constantly aware of. How do you relate to death as a witch? What does it mean to you and how do you feel about it?

TM:

It's part of the whole picture of existence. It's a normal procedure, just like being born. Going back to that side is another way of being reborn. There's something waiting to receive you back, so, in a sense, it's a circle. It's very important that we do more in educating the young about what transpires at death. Death should be something that we discuss---rebirth and regeneration being part of the theme of the Great Mother. Because who is going to bury the dead? Who's going to say the rites of passage for us but the ones who are left behind, and those are usually the young. We've got to teach them that the dimension of death is as real as this one is, and that it's important to consider it like going into another room. I've experienced it and it's a wonderful feeling, full of peace and tranquillity. You feel so good you hate to realize you're not dead.

In fact, I was really bad off in 1980 and it was a very interesting experience. Michael and Jeanine were doing a ritual on the new moon and I didn't have the strength to go upstairs. I told Jeanine I was just going to lie on the bed. I didn't feel very well. When

they came down, they came into the bedroom. I had my head back and I said to Jeanine, "You've got to excuse me if I don't speak, but I don't have much strength." They said, "We've got to get him to the hospital." They got me there, but I didn't want to stay in the hospital. I wanted to die. This was it. This was my moment. "Well, you're not going to die in my reception room," the doctor said, and the next thing I knew I was upstairs and the weirdest thing happened. I was sitting up in the chair and talking to the man next to me who had come in for surgery. Then, the next thing I knew, I was up in the shadow world. I was sitting down waiting for them to let me through this door. I could see people passing through, and so finally I went up and said I wanted to go through the door. They said, "Well, you have to go back. Somebody is waiting to see you." I went back and opened my eyes and somebody was doing some work on me. So I went back to the shadow world again, and this time the door was open. I saw a bright light down at the end of a hall, and I started walking towards the white light. As I did, this figure of a woman with long hair came out. I reached out to her, and she took my hand and kissed it. And then she pushed me, and I woke up again in my body. When I woke up, I was alert. I didn't know where I was or what was going on, but my mind was sharp. It's a wonderful thing not to be afraid of death. It's wonderful because then you can let people go that you love. That's a very hard lesson to learn, to help people to die when you see them suffering, to be able to let go of their bodies and say, "Don't be afraid." We need to pay attention to life after death because most people are afraid of it, witches and non-witches. Especially when you're young. You think you'll live forever.

FH: The rituals that are most often performed in the Craft are the seasonal rituals and initiatory rituals, and then occasionally things like a handfasting or a child blessing, but because the Craft is populated by so many young people, it is not often that we have...

TM:

[Laughing] Somebody pop off, right?

FH: I know that you have thought about your own death because you've been talking about it for the last ten years, and you don't seem to be any closer to dying now. But when you do cross over, what kind of ritual would you envision for yourself?

TM:

I would want one in which the people would be there to bid me hail and farewell, so to speak. I'd like a very simple one, because I think that we should develop a ritual that could be used by anybody in the Craft. We need that. I want to go in the summer. I don't want to die in the winter because I want people to stand around and visit. Because I'm going to be there to hear what they're saying about me. They're going to know I'm there too. Even if I'm nothing more than a shade that passes before the eye.

I just want people to talk about me, not as dead, but in my new dimension, in my new home, and speak to me, because I'll hear those that speak. Maybe you'll hear me answer, but you'll at least know that I hear. I don't want to be treated as dead. I want to be treated as passing the body. It's served its purpose.

I haven't yet decided whether I want to go up in flames or be placed into the Earth. I don't know yet. It's a really weird thing. I want an ankh on my tombstone, or even a pentacle outside the ankh, but I want that ankh on there because that's the symbol of

my faith.

I don't dwell on my own death that much. People think I do. Maybe I do discuss it a lot, but do you know why? It's so that when I do pass over, it's not going to be such a shock. They'll say, "Well, he said he was going." But I don't want my friends to mourn my going. I want them to be happy that I'm at rest in Summerland with all of the others, with Sybil and Aleister Crowley---I'm sure he's around there somewhere. [Smiles] If they need me, I'll be there for the Hallowmas ritual. It'll be the one time I can go because I won't have any [oxygen] tank to carry, and I'll be able to do the things that I used to do.

FH: You have traveled a great deal, worked with many different groups, and taught a lot of people in your time. How would you like to be remembered?

TM:

That's an interesting question. I think I'd like to be remembered as a person who did the best that he could for the Craft, who cared about people; that he worked for the good of all; that he lived his faith. There's other stuff that they can think: he was a grouchy old goat...[Chuckles] But on the whole, I want to be remembered as having been faithful, not only to the Goddess but to my brothers and sisters in the Craft.

I am lucky. My life has been one great treasure. Not money, but the love of good friends. One of my friends came up in his stretch limo and took me down to Newport for the whole day. It was wonderful. We pulled into the yacht club at Port Adams, and someone drove up in the club car, and it was flying its flags. This guy rolled down the window and said, "Pardon me, do you have any Grey Poupon?" "I'm sorry," I said, "I'm fresh out!"

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fireheart number 6

The Boy Who Longed to Fly

For Jody, who flies between the worlds.

by Andras Corban Arthen

THIS TALE CAME TO ME one night as I sat in a rocking chair cradling my son in my

arms, vainly trying to help him fall asleep. I thought to tell him a story, but could think of none that might be interesting to one so very young. A sudden gust of wind intruded itself upon my musings. The wind had a voice, and the voice said, "Listen ... I shall tell you the story of the Boy Who Longed to Fly."

Once there was a boy named Joseph, who, more than anything in the world, longed to fly as free as a bird, as high as the clouds. While his childhood friends busied themselves with games and toys, Joseph had eyes only for the gliding sparrow hawk and the fluttering butterfly and the busy dance of bluejays building a new nest. Joseph would watch them with a look of longing and sadness and hope that is seldom found except in children's eyes, and he would say to himself, as if muttering a prayer, "Wish that I could fly ... Wish that I could fly . . . "

Years swept by, and the time came for Joseph and his friends to give up the ways of childhood, but Joseph kept his gaze fixed on the sky. His friends thought him odd, and teased him and wounded him deeply. Still he would raise his eyes to the sky and intone softly, almost silently, "Wish that I could fly ... Wish that I could fly. . . "

His elders said, "Joseph, with your head always in the clouds, come down to Earth, boy. The world is a dangerous place, and you will fall and hurt yourself if you don't watch the ground." But Joseph paid them no mind. And, indeed, he would often stumble and fall. But always he would rise, and shake the dust off, and wipe the blood away, and once more look with longing toward the sky, saying, "Wish that I could fly ... Wish that I could fly. . . "

One day, as Joseph lay on a bright field of summer. looking up at the sky and dreaming of flight, a butterfly landed right upon his nose. As Joseph tried to cross his eyes to see it more clearly, the butterfly said, "Joseph, Joseph, what would you here?" Joseph was startled. Despite all his imaginings and flights of fancy, he had never heard a butterfly speak. But speak it did: "Joseph, Joseph, what would you here?"

"I am lying on this field, wishing that I could fly," he replied.

"Ah, Joseph," said the butterfly. "Flight is a wondrous thing indeed. It is the greatest freedom one could ever possibly know."

"You can fly," said Joseph to the butterfly. "Could you teach me how?"

"Ah, Joseph, wish that I could. Wish that I could. But lad, you have no wings."

"Wish that I had wings," said Joseph. "Wish that I had wings. . . " And the look of despair that filled his face was such that the butterfly was deeply moved.

"Joseph, Joseph," it said, "there is one way. It's a little secret I can tell you. It's about your Name of Flight. You see, people call you Joseph, and that is the only name you

know. But here's the secret: every living being has more than one name - indeed, dozens of names, One of those is the Name of Flight. Joseph, if you were only able to learn your Name of Flight - ah, then you could truly soar..."

Joseph's heart leapt with hope. "How shall I find my Name of Flight? Please tell me!"

And the butterfly said, "You can find it only by visiting a very special and magical place."

"Yes, yes," said Joseph. "How shall I find this place?" But at that very moment, the wind came rushing by and swept the butterfly far away, until Joseph could see it no more.

Although disheartened, Joseph clung to the only hope that remained and set about to find that "special and magical place." For many years he traveled the world over in his quest. He searched for his Name in great oceans and deep canyons and ancient virgin forests. He even journeyed to a mist-covered lake that sits on top of the world, but to no avail. His Name of Flight was not to be found.

In his travels, Joseph fell into the company of a band of wanderers, who were each embarked upon a quest of their own. They journeyed together and partook of many adventures, and among them Joseph found new hope and a place to call home. But he had yet to find his Name.

One evening, just past sunset, as Joseph and some of his companions were traveling through a densely-wooded forest, they noticed a strange, eerie light glowing behind some trees. They drew nearer, and past a thicket of birch and fir they came upon a small, rounded hill, green and rocky, that shone with an eldritch glow. As they stood in awe of this sight, Joseph thought he noticed a small speck of light that flickered and sparkled and hovered over the hill like a butterfly. And he thought he heard a faint, but vaguely familiar voice calling to him, "Joseph, Joseph, what would you here?"

Joseph rushed forward and clambered up the hill, searching for the voice. But his companions ran after him to warn him. "Joseph," they said, "Joseph, take care. For this is a hill like no other hill. This is a sitheann, a fairy mound, and it shines with the light of another world. We must be careful, for the realm of Faerie is not like our world, and we must not tread upon the Land of the Wee Folk until we have better learned their ways." Joseph knew that their counsel was wise, and, with great reluctance, he returned with them to their home.

Time went by, and Joseph grew impatient. The Fairy Hill haunted his dreams, as did a small, flickering voice calling him, luring him. And yet another voice -- his own from deep within -- that spoke about the ecstasy of flight, and of a Name he did not know.

One clear summer night, Joseph decided to visit the shining hill alone. As he approached it, he felt an uncommon stillness in the air, and he sensed that he was not alone. Afraid, yet knowing what he must do, he circled the hill three times as the sun

moves. As he was about to circle yet again, he heard the most peculiar sound of music coming from the hill. It reminded him of the bell-like tones of a wire strung harp, except that it really sounded more like a drum. And he realized that he was not so much hearing the music, as tasting it. But then, it was really more as if he were touching it. It was a sensation such as Joseph had never known, and it was coming from the mouth of a cave on the side of the hill-a cave that he had never noticed before, but which now lay open, dark and beckoning.

Joseph entered the cave slowly, warily, and found that it became darker the deeper down he went. And yet, he noticed with some puzzlement, the darker it got, the easier it became for him to see.

A voice out of the darkness startled him. It was a voice he could not remember ever having heard before, but which nevertheless sounded quite familiar. And the voice said, "Joseph, Joseph, what would you here?"

Before him stood a man, tall and dark and slender, with eyes that were not of one color, but of all the colors of the rainbow and more. Colors that danced and changed as he spoke. And behind the man, faint in the shadows, Joseph could see the shape of butterfly wings.

"I seek my Name of Flight," Joseph replied.

"Ah. Joseph, Joseph," said the Fairy King (for don't you know that's who it was), "the Name of Flight is a wondrous thing indeed. It opens the door to Worlds you have never imagined."

"Do you know how I may find it?" Joseph asked. "Please, sir, help me. All my life I have longed only to fly."

"I know exactly where and how you may find your Name," said the Fairy King. "it is right here and now, just beyond your grasp, in my realm of Faerie."

"Then tell me how I might enter your world, for I must know my Name of Flight."

"Take care, Joseph, take care," said the Fairy King, "for the ways of the world of Faerie, which we also call the Land of the Blessed, are not like your ways. If you were to take but one breath of the enchanted atmosphere of Faerie, you would never be able to return to the world of mortals as you know it."

"It is a risk that I would take," Joseph replied. "I am a strong swimmer. I can hold my breath for a very long time. Please let me enter."

"As you wish," said the Fairy King. "Then step upon my feet, for only thus may you enter the enchanted realm of Faerie."

As Joseph gingerly stepped upon his feet, the Fairy King held him close and kissed him full on the lips. It was a kiss such as Joseph had never known. It was a kiss of rushing water and the leaping flames of a raging balefire. It was a kiss of honey and golden summer wheat. It was a kiss of the ripening buds of flowers and the pounding of a thousand hearts. It was a kiss of the music that stars make as they circle the universe.

It was such a kiss, that it took Joseph's breath away.

He sighed with a rapture unknown to mortals, and as he sighed, the breath of the Fairy King entered his lungs, and Joseph knew that never would he return to the world of mortals as he had known it.

But before Joseph could think much more, the Fairy King whispered in his ear, "Now blessed you be." And the King stood before him and placed his hands on Joseph's shoulders, and looked him in the eyes with reverence and amusement and unspeakable love.

And the Fairy King said, "To celebrate your entrance into this realm, it is fitting that you be given a new name. From this day forward you shall be known as Damhan-Nathrach among all who dwell in the Land of Faerie." (This is a name which in the ancient language means "the serpent who dances in air," and which describes a creature that in the world of mortals is called the dragonfly.)

As he heard the Name spoken, Joseph felt his shape slowly changing. His arms and legs melted into his body, which stretched and became longer, like the body of a serpent. And from the middle of his back -- as if they had always been there, just waiting for the right moment to appear -- two pairs of long, slender, parallel wings burst forth like shoots breaking through the Earth in early spring. The wings twitched, as if blinking in disbelief, and as they flickered, Joseph found himself rising and whirling through the air toward the mouth of the cave, bursting into a world of green grass and tall trees and rippling ponds -- the world of mortals that he had always known, but was seeing now as though for the first time.

Joseph tried out his wings. He darted and pirouetted and danced through the air with glee. And he heard voices calling him. Down below, he saw his mortal family and friends, hands joined together, dancing in a ring. As they danced they shouted, "Joseph, dear brother, dear friend! Fly, Joseph, fly!"

And fly he did, through the tall summer grass, brushing against the glistening petals of flowers, rippling the surface of the lake, caressing the tops of trees. Fly he did, up through clouds to the Sun itself and then back to the Land of Faerie, where he remains to this very day.

But should you ever find yourself lying on a bright field of summer, and if a dragonfly

were to land softly upon the back of your hand, take care, be gentle, and listen closely, and you may hear yet again the story of Joseph Damhan-Nathrach, the Boy Who Longed to Fly.

ANDRAS CORBAN ARTHEN co-Director of The EarthSpirit Community, is, among other things, a father and a storyteller. This story, which he first told to his young son, is part of a collection that he calls Wonder Tales.

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[A Desultory Musing on an Imbolg Night](#)

[by Andras Corban Arthen](#)

The hard-packed snow crunches underfoot. More than thirty of us, we wend our way in single file on the narrow trail along the frozen pond. All around, the woods are whisper-still, silent watchers of this curious band of darkling figures inching forward on short, halting steps.

No creaking branches on this windless night; no fallen leaves may rustle under almost-virgin white. Only the sound of trudging feet disturbs the silence, only the tracks of our grim passage mar the snow.

I am not pleased to be a party to such indelicate intrusion: this is as close to a notion of sin as I allow myself, but sin --- if such it is --- we must. It is the eve of February, the night of Imbolg, the time of midwinter. Tonight, the covens gather in the forest.

There is a clearing up the hillock bearing left, a site where we have met for years. Most of us could easily find it in the dark, but tonight the sky is clear, the stars are glimmering, and the moon is just past full. One by one we reach the meeting place, and one by one we form a ring. Gloves and mittens drop, and naked hand on naked hand the link is made.

Silence and stillness reign again, if only for a brief tenure. We have no need for words. Our eyes gradually close, a hairsbreadth at a time, summoning darkness. Gradually, too, our breathing slows and deepens and shifts: breath by breath, the familiar pattern grows. The transition is subtle, almost imperceptible, yet I can sense it all around.

In the next moment, the change comes over me --- a liquid surge, both explosion and implosion all at once. I can feel my body changing, my shape loosening, shifting, growing. Everything goes numb. My mind reels as if about to collapse --- the usual moment of swirling, spinning vertigo; then clarity, sharp as a razor, icy silver-blue like the shard of moon above. My entire being shivers with a spasm, though not from the cold.

I can feel my body again, softly throbbing as if fed by a mild electric flow. I can also feel my senses opening, expanding, adapting to the change coursing over me, becoming charged, intensified. A wild burst of scent suffuses me --- sweat, bark, snow, after-shave lotion, pine needles, leather. I am suddenly very warm. Some incorporeal volume knob inside my ears is abruptly turned full blast. My hands no longer merely touch the hands of those beside me --- they also touch their hearts, their minds, their souls.

The waves of an invisible ocean sweep over me; the gusts of an intangible wind buffet me about, and I know the others are ready, too. My right hand squeezes the hand it holds, and the slight pulse is passed around the circle, till it returns to me. Our fingers sigh, and let go.

Randomly, we open our eyes slowly, and purposely not to fullness, peering at our surroundings with the half-veiled sight that can perceive two worlds at once. We are enveloped by the soft mist of our joined breaths. Every shape is luminescent. Like the mist, the world around us has no edges.

Across the way from me, a match is struck. Fire sputters and sparks. The tip of a wick winces in the flame as a candle is lit. The fire is passed, candle to candle, moving earthwise, until a ring of tiny dancing flames has been completed. A gray-cloaked figure moves to the center with the first lit candle, nestles it softly on the snowy ground, and steps back into the shadows. The movement is so sudden, so smooth, that it is hard to be sure it really happened. Without a word being spoken, we scatter at once in all directions.

I know precisely where I'm headed: up a rocky escarpment to a bare hilltop just beyond the treeline. The trail is rough on a good day. Covered with snow and slick, slippery ice,

it is downright treacherous to negotiate, especially with one of my hands cradling a lit candle in a jar. But I manage. I step up to the flat top of the hill with a groan of exertion and a prideful sigh: despite all the travail, my candle is still lit.

With the very next step I sink up to my thighs through crusted snow, losing my balance, keeling forward onto the fraudulent ground, landing hard on my chest, losing my breath and my jar in the same instant. I quickly retrieve both, but the candle is out.

Given my altered condition, this triggers within me a sudden, overwhelming sense of anguish and despair. The emotion is so powerful, so unexpected, that I am driven to keen and wail in mourning for that little flame. Just as I am about to do so, the feeling vanishes like the shadow of a bird that has flown away, leaving no trace of its passing, while I am left sprawling on the crumbled snow, wistfully examining the naked wick and marveling, yet again, at how intense and deep everything turns when touched by magic.

But wait. There is the faintest glimmer of blue halfway up the wick. My shaking fingers tip the jar ever so gently, ever so slowly, and the speck of blue grows, ever so slightly. Then it sputters, and then it spits, as if expectorating the melted snow that had almost drowned it. And then, at last, a flame again, bright and warm and steady.

The wave of intense feeling swells anew, but this time I am ready for it. I am overcome with joy, with hope, and with relief. Tears of gratitude and gladness well up in my eyes and I let them flow; I breathe deeply and slowly, and let it all flow.

Under normal circumstances, this sharp and violent swing of mood might give me cause for alarm. I remind myself that I am not in an ordinary state of mind, then stand and walk again, this time with careful gliding steps that sense with ample warning when the ground is soon to cave under my feet.

In time, I reach the large domed rock that crowns the hill with understated splendor, and there we sit and huddle, my little flame and I. With my fingers, I make a small hollow in the snow, and there I place the candle. The flame flickers warily, uncertain of its new surroundings, a shivering glint of gold in a sea of frosty white. Such a tiny, delicate flame, so helpless in the snow, so frail against the wind, so vulnerable even to my own breath. And yet it fights so bravely to be alive, to hold its bit of warmth and light, to keep its dignity in the face of such imposing adversaries.

I look up at the cloudless sky; the winter constellations glow dimly, almost with chagrin, like long-kept secrets shamelessly betrayed by the night. At such close range, my little flame burns brighter and much warmer than any far-off star. It strikes me, then, how very similar my life --- any life, I suppose --- is to that tiny flame: so fleeting, so seemingly insignificant in the face of time and the unknown, yet so precious and so vital in its immediacy.

The flame burns steadily now, with Sisyphean resolve. The rim of the hollow, wreathed

in golden light and basking in unseasonable warmth, has not much option but to yield: to the snowflake, my candle is a sun. Shiny drops of erstwhile frost wind like budding rivulets down the slopes of the slight crevice. Mighty winter weeps in its surrender.

Then I know my dancing flame is a small gift from the Sun, a courting present for the frozen Earth: and I, the bearer of the gift, am called to play a part -- - however brief--- in the ageless dance of Sun and Earth, of seasons and of tides. I do not mind to be thus charged; surrounded by the snow, I am glad to be of service to the Sun.

The gift I bear, this tiny flame, is a sweet kiss --- or in this case, perhaps, a fleeting peck of timid lips --- of brightness and of warmth upon the gelid face of dormant Earth, to awaken her to life once more. I remember that the ancient rite we celebrate tonight is also known as Là fhéille Bhríghid, the feast of Brighid, the renewed and youthful Maiden who turns winter into spring. She is not quite there yet, of course. She is still the Woman in the Snows, the dreaming, slumbering damsel --- source of

such old legends as Sleeping Beauty and Snow White, awaiting the reviving, fiery kiss of her bright consort.

But Brighid, more than woman, more than saint, more than goddess, even, is brìgh --- the substance, the pith, the power, the very essence of Nature. And in this essence, the candle in the snow, provides a lesson --- not of conflict, nor even of incongruity, but of fitness. Fire and ice go together; need each other; are, in the end, the same. And so are pleasure and pain, happiness and hardship, and all the seemingly irreconcilable polarities and paradoxes that vex our every feeble attempt to know, to understand, to clothe the naked awesomeness of unfathomable mystery with the comforting raiment of easy certainty.

The mystery that is brìgh, the mystery that lives in the essence of Nature cannot be apprehended --- neither captured nor understood: it can only be experienced. And the experience of the mystery is the experience of Wonder --- bereft of words and thoughts, immediate, open, visceral. The tiny flame upon the sea of snow, the melting fringe of winter round the flame can only truly be felt...

I leap onto my feet as though possessed. The little flame leaps too, perhaps alarmed by my abruptness. I am not thinking. My cloak comes off, and then my hat, my coat, my boots, and in a moment I am naked. My body complains mightily of this sudden turnabout. I am not listening.

The wind, hitherto secluded, decides to make his entrance in grand fashion. I stand my ground. Icy lancets hurled with gale force pierce every single inch of my bare skin. My nipples become spearpoints to engage the joust. I don't stand a prayer.

So I don't pray. Instead, I fling myself against the wind, daring it to do its worst. It sneers (though with a hint of grudging admiration at my gumption), and knocks me tumbling and skidding to the ground.

I am too stunned to do anything but laugh. And then I roll my body wildly in the snow, and rub the clumps of whiteness on my chest and on my crotch, on my beard and on my hair. I push my face into the snow and bite, again and yet again, until my entire mouth is filled with winter. Then I lie still, breathing softly, letting the snow melt on my tongue and drool over my lips. I am wallowing in Wonder.

I stand, and brush the snowflakes off my buttocks. My little flame is still there, smiling placidly; humoring me, I'm sure. I walk over to the edge of the rock. I do not feel the cold. Above me, the stars are shining bolder; I raise my arms to greet them and steam flies off my body like a faerie mist.

Below me, the forest is still. Soft, flickering spots of light --- each of them a tiny flame --- dot the landscape: the others are still in the woods. This knowledge fills my heart with gladness and with hope. I am a kin to each of those shadowy figures below as closely

as my flame is kin to theirs. I make a wish that each of them will have, this night, as rich a time as I. And then I think of what could come if all those little flames combined... This is good. This moment is very good.

Beyond the woods, a dry house awaits us, and a crackling fire in the hearth, and sleepy children, and hot mulled cider, and genial company.

That, too, will be good, in its own time.

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Yule 94

The First Song

cd cover

A tale of how Yule got its name

by Andras Corban Arthen

This is the story of the very first song; it is a true story, as all stories are, if you believe in them... This story begins a long, long time ago, when the Earth and Sun gave birth to the first beings --- the very first plants, and animals, and people. It was springtime, and the Sun shone warm and bright from his high perch above, and Earth, proud mother that she was, held and fed her newborns and relished them with tenderness and love. It was a time of joy, it was a time of great delight.

The Moon waxed and waned time and again in the night sky, and the children of the Earth grew well and strong through summertime. They played and danced, and Earth and Sun watched over them.

Then autumn came, and the Earth began to sleep much longer every day. She grew tired and pale, she could no longer feed her children, and had no strength to grow new life. High above, the Sun grew distant, and took longer to return each morn. The nights grew longer too, and cold winds blew where none had blown before.

And then, one day, Earth went to sleep and never did wake up. She wrapped herself in a blanket of snow, and rested her tired head on pillows of dried leaves, and she did not wake up. Her children could do nothing to rouse her from her slumber. They prodded her, they called to her, but she would not awaken. In the sky, the Sun was nowhere to be seen, and the children of the Earth felt fear, and also felt despair. This was the longest night that they had ever known.

"What shall become of us?", they pondered. "Earth Mother sleeps, and Father Sun is oh so far away that we can barely see him in the sky. He is much too far to hear our call. What shall we do?"

So they brought their questions and their fears to the Moon, the sister of the Sun, for they knew not where else to turn. She closed her eyes, and took a slow, deep breath, and looked within herself, and awoke thoughts that had never been awakened until then.

She opened her soft eyes, then said, "When hope is lost, the best way to get it back is with a song. Climb you the tallest trees, the biggest hills, the highest mountains, and yule a song to reach the Sun." (Now, "yule" is a word from one of the most ancient tongues. It is related to words like "yell" or "yodel", and it means to call out in a song).

But the first beings had never heard a song, so once again they sought the Moon's advice. "How shall we yule?", they asked. "How shall we sing a song?"

"Take the best of what you have", she said, "the best of what you are. Take what you love, take what you cherish most. Take your joys, your dreams, your fondest hopes, and weave them all together in a sound."

And so they did. They climbed atop the tallest trees, the mountains and the hills. They stood on all the places that would bring them closest to the Sun. They shut their eyes, and thought and felt the best of thoughts and feelings, and dreamt the finest dreams. And, as they did, their voices rang and made a bridge of song across the sky, to reach the distant Sun.

He heard, and turned, and smiled, and wrapped himself in all his light and warmth, and sped to where the yuling voices called. As he drew near, the sleeping Earth did stir, and dreamed a dream of spring. The wheel of life made its first round, and hope and joy

prevailed. And ever since, that time of year has been called Yule, in honor of the song.

But the first song did not end. It had such power, such eldritch allure, that the first beings kept singing it throughout. And then the second beings born of the Earth took up the song, as did the third. And so it ever since has gone, through seasons and through years, until this very day.

At times the song is very soft, and scarcely can be heard above the din and clatter of our lives. But when Yule comes, it rises and it swells in memory of that night when the Sun heard, and light and life were spared .

And so do we, upon this longest night, gather with those we love and who love us, and stand upon the body of slumbering Earth, and light the log with last year's coal, and lift our voices soaring to the Sun, and join the song that first was sung so very long ago.

We sing our thanks to those who went before, and sing our fondest wish to those who come behind. We bask in the returning light of reawakened hope, and welcome Yule.

© 1994 Andras Corban Arthen

This story, told by Andras, is included in MotherTongue's newest recording, "This Winter's Night", available from the EarthSpirit Community.

cd coverFor an online order form to print and mail in.

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Andras Corban Arthen
October 93
EarthSpirit
at the Parliament of the World's Religions
by Andras Corban Arthen

We have just returned from attending the second Parliament of the World's Religions in Chicago, an event which originated a century ago as the first major interfaith conference in recorded history.

Relatively speaking, of course. The great majority of the religious delegates attending the 1893 Parliament were white men from Judeo-Christian traditions. Very few women were represented (Annie Besant, the noted Theosophist leader, was one of only a handful of female speakers). Religious leaders from the African traditions were conspicuously absent. Native Americans were marginally present, but only as a sideshow curiosity among the exhibits of the Chicago World's Fair, which took place concurrent to the Parliament.

Still, the first Parliament made important strides toward interfaith understanding: for the first time, the Eastern religious traditions were given their due in the West. Buddhist and Hindu leaders, such as Swami Vivekananda, created a strong and lasting presence which, over the course of the past century, helped to offset the previous dominance of the "religions of the book" and foster an atmosphere of much greater understanding and pluralism. Indirectly, the first Parliament helped to make the resurgence of the Pagan traditions easier than it might have been otherwise.

The second Parliament showed how drastically things have changed in the relatively brief span of a century. Christianity, though well represented, was obviously in the minority. Starting with the exultingly colorful opening ceremony, the presence of Hindus, Buddhists, Native Americans, Sikhs, Jains, Moslems, Rastafarians, Baha'is, Yorubans, and Zoroastrians - women participating on a par with men - created an overwhelming feeling of truly global diversity. And this sense of diversity was much enhanced and affirmed by the very active participation of Pagans and Witches.

EarthSpirit, Covenant of the Goddess, and Circle Sanctuary - three of the largest Pagan organizations in the country - were numbered among the Parliament's 125 co-sponsoring groups. We all attended for the same reason: to seek greater understanding, respect, and acceptance of our spiritual traditions from people of other faiths, not so much through the dissemination of pamphlets, books and magazines (though we did that, too) but by showing them who we are - by talking with them, by listening and answering questions, by rubbing elbows with them (literally) in stiflingly crowded elevators, by singing and dancing with them, by helping out, by sharing food with them, and religious ceremonies, and jokes, and all the various meaningful personal

interactions through which human beings really learn to know each other.

ESC booth

I am happy to report that we accomplished far more than we had expected. EarthSpirit, with more than thirty representatives, was clearly among the largest delegations overall. Our brightly-decorated table - bedecked with hanging leaves and flowers and the strikingly beautiful green and white EarthSpirit banner made by Kyriel, and tended by colorfully robed Pagans - became one of the main attractions in the exhibition hall, and a focal point for dozens of conversations about who and what Pagans and Witches are. Our nine presentations - from workshops, to rituals, to the musical performances - were extremely well attended and enthusiastically received. We were able to reach thousands of representatives of the world's religions with an extremely positive message about our traditions.

Our presence at the Parliament was not altogether without conflict. We understood from the start that there were people there - including some of the Parliament's board of trustees - who were wary and skeptical of our participation in this event. Early in the week, an Eastern Orthodox Christian delegation publicly withdrew from the Parliament due to their dismay at the inclusion of unnamed groups that, in their view, were "quasi-religious organizations". Privately, they made it clear to the press that they were referring to us.

ESC booth

On a different tack, Pagans ran into a problem with Chicago Parks Dept. regarding the denial of a permit for the COG full moon ritual. EarthSpirit was actively involved in the process of finding the right legal channels and applying pressure through the press so that the permit was eventually issued, though a day late for the actual full moon. (The ritual was a great success and included the participation of many EarthSpirit members including Deirdre Pulgram Arthen, who wrote most of the ritual itself, Sue Curewitz Arthen, who had a major role and helped with the writing and members of MotherTongue, among others.) These conflicts, however difficult and time-consuming they were to resolve, only provided us with more opportunities to publicly address issues of religious prejudice and discrimination, particularly as they apply to Pagans and Witches.

One of the most rewarding aspects of EarthSpirit's presence at the Parliament was our interaction with the other Pagans who attended. There was a great degree of cooperation among the three co-sponsoring organizations, whether participating in and publicizing each other's events, or rallying together in times of crisis. We heard many flattering comments from other attending Pagans about their appreciation of the representation they were getting from us.

The results and effects of the Parliament on the world are yet to be determined. The fact that the spiritual leaders of millions of people from around the world were there sharing ideas is bound to create changes, in our perceptions of one another, if nothing else. One

major focus for the Parliament, The Declaration of a Global Ethic, which appears elsewhere in this issue, was originally a document in two parts: the first part, which we signed at the Leadership Assembly, is a general statement of ethics. The second part, which addressed in more detail various issues such as the equality of men and women, sexual ethics including child abuse, the misuse of religion for political goals, and the dangers of fanaticism, was not agreed upon, even though it conspicuously left out some of the more charged issues like religious attitudes toward gays and lesbians and abortion. Clearly there remains a long way to go; still, the powerful statements in what was approved concerning prejudice, diversity and the environmental crisis, are important.

Another indication that more changes are needed was the fact that there were still many more male representatives on the platform during the opening and closing Plenary sessions than there were women, and the persistent use of the masculine in referring to "god" was difficult for those of us with a different perspective - such as Pagans, Native Americans and Buddhists - to swallow. Fortunately, at the opening Plenary, this was addressed directly by one of the Native American representatives, who spoke eloquently about the Mother Earth and her importance to his people of the Hopi nation.

picture in front of the hotel

The impact of our attendance at the Parliament was best summarized by a Canadian film producer with whom I spoke toward the end of the week. He said that in his mind, and he felt other media and independent observers he'd spoken to shared his view, the Parliament had been the coming out party for Pagans and Witches in the community of the world's religions.

These interfaith events are generally attended by the most and liberal elements of the various traditions. For real changes to occur, these attitudes must filter down to the average churchgoer. The fact that we reached so many people, though, is likely to mean changes in how we are perceived by the mainstream population, and allow respect and acceptance to grow. This can only affect the lives of Pagans for the better, as we are faced with less misunderstanding and prejudice about our choice of spirituality.

EarthSpirit's participation at the Parliament is in keeping with the ongoing redefinition of our aims for the organization. Three years ago I initiated talks here about the aims and direction of EarthSpirit, now that the original goals of creating a Pagan community in New England have long been met. We are now one of the largest Pagan organizations in the country, and are making changes to better serve our growing national membership and redefine who we are.

Some of the things we are doing are a reflection of being clearer about what shape and direction we want to take. Participation at the Parliament and other interfaith events; the revamping of Fireheart and the changes that you can see in our Newsletter; the outreach work of MotherTongue and the growing number of workshops and presentations we've been giving throughout the country are some of the shifts we've

been making, with more to come. We will be discussing these in more depth in upcoming issues of the newsletter. In the meantime, I want to close by thanking all the EarthSpirit members who helped us make inroads for Paganism at the Parliament whether by attending, by helping with the preparations, publicity, and fundraising, or by holding down the fort here at home.

The Declaration of a Global Ethic
MotherTongue at the Parliament
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EarthSpirit Directors

Deirdre at Rites of Spring 1997 Deirdre Pulgram Arthen
Deirdre became involved in the Pagan community early in 1980, having grown up Unitarian with a strong background in theater and music. She felt an instant connection with Paganism because of the potency and immediacy that she found in its rituals. Paganism proved to be a path which combined all the things that were most important to her, including attunement to the sacredness of Nature, artistic expression, and a means of connecting with other people and the world that went beyond anything she had previously experienced.

In June of 1980 Deirdre was initiated as a Witch in the Glainn Sidhr Order. Soon thereafter she created the EarthSpirit Community with her partner Andras Corban Arthen, as a way to provide an outlet for and access to Paganism in the greater Boston area. From its modest beginnings, EarthSpirit now includes several thousand members. While the majority of EarthSpirit's activities are concentrated in the Northeast, its membership reaches throughout the country and abroad. Deirdre's work as Director of

EarthSpirit has included coordinating monthly programs for members and non-members, ranging from open seasonal celebrations attended by 100-300 people, to a monthly study group, classes and workshops, outreach presentations, concerts by Earth-centered musicians, publishing a newsletter, and weekly training groups in Glainn Sidhr Witchcraft. She provides spiritual counseling for members, and creates and performs in public rituals which incorporates elements of theater, music, dance and poetry. In addition, Deirdre spends time writing articles, writing and telling stories, creating ritual chants, designing and participating in sacred circle dance, and performing Pagan-related music.

One major focus of Deirdre's work with EarthSpirit has been the development of four seasonal Pagan conferences, ranging in size from 100 to 700 participants from all parts of the country. These conferences Rites of Spring, Suntime Celebration, Twilight Covening and A Feast of Lights each designed around a theme appropriate to the season, provide an opportunity for Pagans to network and learn from each other, and in the process to develop stronger community ties. Rites of Spring was first held in 1979 and has become one of the largest and most well-known such gatherings in the country.

Deirdre has developed a counseling approach which incorporates not only traditional and holistic methods, but also includes spiritual practices derived from her experience in the Glainn Sidhr Order. She often works with clients to create personal rituals of Empowerment, transition and transformation, also a focus of her public classes and workshops. Since the birth of her first child in 1987, the theme of spiritual birth, both literal and symbolic, has become a major aspect of her work.

In addition to teaching, Deirdre has been active in a wide variety of networking and interfaith activities. In November of 1997 she joined an international group of religious leaders in planning meetings for the 1999 Parliament of the World's Religions to be held in Capetown, South Africa. In December she will attend the this Parliament - offering presentations and networking with religious leaders from all over the world. In 1993, she offered presentations for the previous Parliament held in Chicago - an interfaith conference gathering 8,000 representatives of the world's major spiritual traditions together to dialogue and move toward world peace and a deeper understanding of the diversity represented. At the 1993 Parliament, Deirdre wrote and executed an open full-moon ritual for several hundred delegates and media representatives in Grant Park and led one of the morning interfaith services.

In 1990 she also helped to plan, and execute an interfaith service for 250,000 which opened Boston's celebration of Earth Day. She has offered presentations for a number of civic and religious organizations, including the National Organization for Women, the Unitarian-Universalist Women's Conference, and several universities. She has been featured in local and nationally syndicated television and radio programs and interviewed for numerous publications, notably Woman of Power magazine and the Time-Life Books series "Mysteries of the Universe".

In working with the performance group, MotherTongue, Deirdre has found a natural home for her training in music and theater. MotherTongue has performed for Pagan and non-Pagan audiences nationwide, sharing the essence of Nature spirituality through music, dance, drumming and ritual. Deirdre was a producer of the three recordings released by the group.

Deirdre is the mother of two children and has written children's books centered around the spirituality of nature. The first of these, "Walking with Mother Earth", has recently been released by D&J Publications. She and Andras Corban Arthen have also released a recording of folk music with similar themes titled, "We Believe".

Born: November 5, 1956

Education: B.A. in History and Drama, Tufts University, Medford, MA; 1978.

M.A. in Counseling Psychology, Lesley College, Cambridge, MA; 1986.

Director of the EarthSpirit Community.

Past National and Regional Board member of Covenant of the Goddess.

Elder of the Glainn Sidhr (Glenshire) Order of Witches.

Included in A Biographical Dictionary of Modern American Religious Leaders, 1991

Who's Who of Young Women in America, 1992.

Producer of "MotherTongue" a ritual performance troupe

Author of the children's book "Walking with Mother Earth", D & J Publications, 1993.

Recording artist: "We Believe" with Andras Corban Arthen and several with

MotherTongue

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29 captures

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Mar JAN Feb

04

2004 2006 2007

About this capture

the designer

Moira Ashleigh

Moira Ashleigh is a witch of the Glainn Sidhr Order and has Clergy credentials from the Covenant of the Goddess. She is a longtime contributing member of the EarthSpirit Community. Also a member of MotherTongue, Moira has held many creative functions

including lyricist, choreographer, lighting designer, choralographer, dancer, vocalist, costumer and musical collaborator. She is now one of the MotherTongue Board of Directors. Moira has facilitated clans focusing on the body and energy at Twilight Covening for the last fifteen years. She is pictured in the book "Witches and Witchcraft" by Time-Life Books and was recently mentioned in the New York Times for her work at Rites of Spring.

Moira has a Masters degree in Theater and Dance from Emerson College, Boston, MA, USA. She currently lives in the Boston area with her two cats - RA and Arawn. (Her best friend and love Kushka passed through the veil on Friday, September 12, 1997 at 5 PM, and her cat friend Wraith passed on 6/10/01 at 11:10 AM., Thoth was killed by Angel memorial Hospital on 08/09/02 at 8:30 PM)

She came to the Internet with the help of her friends at the former internet design and development company Utopia Inc., and is now sometimes fondly referred to as a geek by her "friends".

You can view her work world resume at her design company, SolsticeSun Design. Her web designs have been featured in the Boston Herald and voted the best third party political website nationwide by the magazine, Campaigns and Elections Oct/Nov 2000. She created the winning graphic in the design contest for the Pagan Graphic Web ring, to learn more about that follow this link. She can be reached by e-mail at moira@earthspirit.com

Threads and Energies

For her older magical images please visit:

Her Gallery - Her Gallery 2 - Her Tarot Deck - Art in Collaboration

To see some of her magical photographs go to:

Seeing in The Fells Autumn 2002

To hear how this site grew to what it is today read:

The Story of the EarthSpirit Web

Moira has her latest growing Art Galley on her business website at:
SolsticeSun Design - Art Gallery (this link will open a new page)

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<http://www.earthspirit.org/mtongue/mothertongue.html>

47 captures

22 Dec 1997 - 8 Jul 2025

Mar JAN Feb

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About this capture
MotherTongue

MotherTongue

The EarthSpirit ritual performance and singing group, recently released a CD and tape
"This Winter's Night." Before that released "Fire Dance" and "All Beings of the Earth".
tape coverAll Beings of the Earth

cd coverThis Winter's Night

tape coverFire Dance

Last season, MotherTongue performed with Jeff "Magnus" McBride at Rites of Spring;
then travelled to Pagan Spirit Gathering in Wisconsin, where they presented a full
concert. MotherTongue also appeared as one of the headliners at "The Pagan Music
Festival '96" August 30 - September 2 at Four Quarters Farm in Pennsylvania, USA.
This was the birth of a new festival that promises to be one of the best of the gathering
season.

A Collection Of Pagan Chant Lyrics

The EarthSpirit Pagan Chant Library

Frames version

This Winter's Night Lyric Sheet

Newsletter Articles

[This Winter's Night](#)

[MotherTongue at the Parliament](#)

[Performance Pictures](#)
[The Crone at Samhain](#)

[Ox Fam Benefit](#)

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<http://earthspirit.org/Twilight96/twbrsplash.html>

20 captures

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[Rites of Spring](#)
[A Feast of Lights](#)
[Astrological Almanac for 2006](#)
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Interview with Doreen Valiente - Part One
Pagan Chant Library
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FireHeart Magazine
MotherTongue
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28 captures
14 Apr 2001 - 26 Jan 2021
May JUL Feb
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Calendar of Events
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2006
January
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July
Saturday, Jul 22
- Glenwood Farm
Silence: Listening to the Voices of the Natural World
Weekend workshop taught by Deirdre Pulgram Arthenis the Director of EarthSpirit.

Saturday, Jul 29

- Glenwood Farm

Midlife Metamorphosis: Coming into Your Own in Your Forties

A Weekend Workshop taught by Miriam Klamkin of Night Vision Astrology.

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Saturday, Aug 19

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Faery Seership

A Weekend Workshop taught by Orion Foxwood a traditional witch leader of the Faery Seership tradition.

Friday, Aug 25

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Friday, Sep 8

- Glenwood Farm

Path of the Blue Dragon

A Weekend Workshop taught by Michael Dunning with Martin Bridge and Wolf Grathwohl.

October

Friday, Oct 6

- Western Massachusetts USA

Twilight Covenings starts

A Magical weekend retreat where participants join clans, which offer a concentrated preparation toward their Winter work.

Sunday, Oct 29

7:00pm - Dance Complex Central Square

Open Samhain East

7:30pm - North East American School of Dance

Open Samhain West

December

Sunday, Dec 17

7:30pm - North East American School of Dance

Open Yule West

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8 captures

3 Aug 2003 - 19 Apr 2009

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2004 2006 2009

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Calendar of Events

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2005

October

Saturday, Oct 29

7:00-10:00pm - North East American School of Dance, Northampton, MA, USA

EarthSpirit Open Samhain Circle West

In the fullness of Autumn, in the growing darkness, come take part in a celebration of this time when the veil between the worlds is thin. Take time for yourself to reflect on mortality, honor those who have passed and find a quiet place in the darkness, to reap your harvest between now and winter.

For more information follow this link: [Samhain West](#)

Sunday, Oct 30

7:00-10:00pm - George Dilboy VFW, Davis Square, Sommerville, MA, USA

EarthSpirit Open Samhain Circle East

In the fullness of Autumn, in the growing darkness, come take part in a celebration of this time when the veil between the worlds is thin. Take time for yourself to reflect on mortality, honor those who have passed and find a quiet place in the darkness, to reap your harvest between now and winter.

For more information follow this link: [Samhain East](#)

December

Sunday, Dec 18

7:00-10:00pm - American School of Dance Studio, 23 Main St. Northampton, MA, USA

EarthSpirit Open Yule Celebration West

Join us as we gather together to focus on connecting to the magic of preparation, that it not be lost in the rush of the holiday season. We come together still in the grey time to renew our connections and share the warmth of community.

2006

January

Friday, Jan 27

- A Feast of Lights starts

A midwinter celebration of spirit, hope, community, and the arts. A time to come together by the hearth. On the weekend of Jan 28-30, EarthSpirit and Tamelin Productions present A Feast of Lights, a Winter magical event with workshops, vendors and the Stag King's Masque.

April

Saturday, Apr 29

11:00am-4:00pm - Sheepfold Meadows, The Fellsway Reservation, Medford, MA, USA
Open Beltane Clean Up and Maypole
Come help us remove thje debris of Winter and rejoice together in Community.
Celebrating May Day the height of Spring. More info here. RAIN date SUNDAY April 30th.

May

Monday, May 22

- Western Massachusetts, USA

Village Builders for Rites of Spring 28

This is the first two days of preparation and coming together of the Village Builders of Rites of Spring. Open only to people who have attended Rites before.

Wednesday, May 24

- Western, MA, USA

the 28th Rites of Spring begins

EarthSpirit and Tamelin Productions invite you to join us for the twenty-eighth annual Rites of Spring, a gathering open to all who celebrate the sacred nature of the Earth.

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8 captures
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31 captures

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About this capture

EarthSpirit Invites You To Attend
Its 27th Annual Samhain Celebration
A Ritual of Harvest, Death and the Coming of Winter

Saturday - October 29th, 2005 at 7:30 PM
Western Mass - North East American School of Dance
on the fourth floor of the Fitzwilly's building
(Dance Spree Space)
23 Main St. Northampton, MA, USA

Need directions? try - Map Quest

Doors open at 7:30 PM
And close promptly at 8:00 PM for the duration of the Ritual
(please do not come earlier we need time to prepare the space)

We honor the ancestors and the recent dead at this ritual of harvest and remembrance.

In the fullness of Autumn, in the growing darkness, come take part in a celebration of
this time when the veil between the worlds is thin.

Take time for yourself to reflect on mortality, honor those who have passed and find a
quiet place in the darkness, to reap your harvest between now and winter.

Grotesque costumes are strongly discouraged at this sacred event.

Lyrics for chants we use at Samhain

If you like, you may bring a small photograph of a departed loved one to add to the
ancestor altar (be sure to write your name on the back and pick them up again before

you leave).

Please bring new basics like socks and underwear for the local shelter as a symbol of the way we can support one another through the dark time.

Donations for admission \$7 to \$10 on a sliding scale will be collected at the door to cover our expenses. Associate members may deduct \$1.

Children under 16 may be admitted for 1/2 price however, please remember this is a solemn remembrance event and children should only attend if you, as a parent, feel it is appropriate for them and they will not disrupt the event for others.

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2 captures

12 Aug 2006 - 30 Oct 2006

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September
Friday, Sep 8

- Glenwood Farm
Path of the Blue Dragon
A Weekend Workshop taught by Michael Dunning with Martin Bridge and Wolf
Grathwohl.

October
Friday, Oct 6
- Western Massachusetts USA
Twilight Covenning starts
A Magical weekend retreat where participants join clans, which offer a concetrated
preparation toward their Winter work.

Sunday, Oct 29
7:00pm - Dance Complex Central Square
Open Samhain East
7:30pm - North East American School of Dance
Open Samhain West

December
Sunday, Dec 17
7:30pm - North East American School of Dance
Open Yule West
EarthSpirit Ancestors Gatherings Connections Legends
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2 captures
12 Aug 2006 - 30 Oct 2006
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Calendar of Events
If you have any questions, please contact us.

2003
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6 captures

27 Nov 2004 - 30 Oct 2006

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2004 2006 2007

About this capture
Calendar of Events
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2003

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October

Saturday, Oct 29

7:00-10:00pm - North East American School of Dance, Northampton, MA, USA

EarthSpirit Open Samhain Circle West

In the fullness of Autumn, in the growing darkness, come take part in a celebration of this time when the veil between the worlds is thin. Take time for yourself to reflect on mortality, honor those who have passed and find a quiet place in the darkness, to reap your harvest between now and winter.

For more information follow this link: [Samhain West](#)

Sunday, Oct 30

7:00-10:00pm - George Dilboy VFW, Davis Square, Sommerville, MA, USA

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For more information follow this link: [Samhain East](#)

December

Sunday, Dec 18

7:00-10:00pm - American School of Dance Studio, 23 Main St. Northampton, MA, USA

EarthSpirit Open Yule Celebration West

Join us as we gather together to focus on connecting to the magic of preparation, that it not be lost in the rush of the holiday season. We come together still in the grey time to renew our connections and share the warmth of community.

2006

January

Friday, Jan 27

- A Feast of Lights starts

A midwinter celebration of spirit, hope, community, and the arts. A time to come together by the hearth. On the weekend of Jan 28-30, EarthSpirit and Tamelin Productions present A Feast of Lights, a Winter magical event with workshops, vendors and the Stag King's Masque.

April

Saturday, Apr 29

11:00am-4:00pm - Sheepfold Meadows, The Fellsway Reservation, Medford, MA, USA

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7 captures

12 May 2006 - 19 Apr 2009

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14 May 2006 - 30 Oct 2006

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21 Jul 2006

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About this capture

Summer Workshops

EarthSpirit 2006 Summer & Fall Workshops at Glenwood Farm

Join us on 125 beautiful acres in Western Massachusetts for our exciting line-up of workshops. Visit our Stone Circle, the Peace Cairn, relax by the two streams and the pond, and take time to enjoy the antics of baby goats and chickens.

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Miriam Klamkin is a professional astrologer and Glainn Sidhr Witch. Her own personal vision quest has led her to deeper understanding, more confidence and better chocolate. She is 48 years old.

August 19-20, 2006

Faery Seership

Orion Foxwood

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August 25th and 26th, 2006

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September 8-9, 2006

Path of the Blue Dragon

Michael Dunning with Martin Bridge and Wolf Grathwohl

This experiential workshop will explore the energetic landscape of Glenwood and will involve many features including the stone circle and the labyrinth. We will explore the function of these features as Sacred Spaces that relate and interact with local and distant Earth Energies. We will begin on site with a variety of Biolocation/dowsing techniques to identify and map energies and liminal edges. From there we will survey different principles of altering, diffusing or amplifying those energies. There will be a discussion and demonstration of how to identify and work with 'spirit lines' involving

shamanic techniques for self -protection and engagement with spirits. As we explore these different facets of working with Earth Energies we will focus on finding practical applications for these skills in our daily lives.

Michael Dunning is a shaman from Scotland. He emigrated to the US in 2003 and now lives in Western MA. He has a BA in visual art and as a professional musician has performed throughout Europe and Japan. Michael also practices as a Cranio-sacral Therapist and teaches shamanic workshops in RI, MA, PA and very soon in Canada.

Martin Bridge has stewarded an 150 acre forest in the hills of western mass for the last five years. In that time he has done extensive work with the site in accentuating the sacred landscape through building cairns, earthworks and, with the help of his friends, erecting megalithic stonework using only manpower. He brings an organic and intuitive approach in observing and working with the spirits of place.

Wolf Grathwohl has been studying Sacred Landscapes, Sacred Geometry, "Earth Energies", Mythology and Archaeology for over 35 years, when his dad made the mistake of taking him to the Metropolitan Museum of Art, and he saw the Egyptian exhibit for the first time. He has built, and helped others to, several stone circles over the years, and has visited and worked with many ancient sites in Europe and North America. When not working on a stone circle, you'll usually see him reading at the Haymarket, puffing on a pipe, or drumming at a fire circle.

PRICES:

All workshops are \$165.00 payable in advance by check or money order. Workshop times are listed below, although some presenters may want to use part of Saturday night, depending on the material being presented. We do recommend Friday night arrival. There will be someone to greet you and help you get oriented from 7-9 PM so that you will be settled and ready to go in the morning.

REGISTRATION INFORMATION:

If you are on our mailing list, you may receive a brochure in the mail by 7/5/06. Otherwise, email: sue@earthspirit.com with your name and mailing address in order to receive one. It is also possible for us to e-mail you a word document to print, fill out and mail.

LOCATION:

Glenwood is located about 40 minutes from either Northampton or Pittsfield Mass. Directions and what to bring will be mailed to you upon receipt of your registration.

ACCOMADATIONS:

We can provide a list of local B & B's. There is also very rustic Camping at Glenwood for \$10.00 per night. (Bring your own equipment. Porta-john and cold water tap available. No open fires, bring a stove.) There is an excellent country store 6 miles away for soups and sandwiches,

and they are very vegetarian friendly! There is also a mini-fridge, microwave, tea pot and paper goods available indoors. Very limited shared indoor space, \$15 per night.

July 22-23 Silence, Listening to the Voices of the Natural World
Saturday 9-6, Sunday 9-4

July 29-30 Midlife Metamorphosis: Coming into Your Own in Your Forties
Saturday 9-6, Sunday 9-4* possible evening activity

August 19-20 Faery Seership
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August 25- 26 Knotwork from the Beginning
Saturday 9-6, Sunday 9-4

September 8-9, Path of the Blue Dragon
Saturday 10-6, Sunday 10-5

CANCELLATIONS:

Workshops may be canceled due to lack of enrollment. If you need to cancel, you must notify us as soon as possible. Full refunds will be made for requests e: mailed or postmarked two weeks before the event 50% refunds will be made for requests e-mailed or postmarked one week before the event. Credits may be given after that by individual agreements.

EarthSpirit P.O. Box 723, Williamsburg, MA 01096
Phone: 413-238-4240 Fax: 413-238-7785

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Path of the Blue Dragon

Michael Dunning with Martin Bridge and Wolf Grathwohl

This experiential workshop will explore the energetic landscape of Glenwood and will involve many features including the stone circle and the labyrinth. We will explore the function of these features as Sacred Spaces that relate and interact with local and distant Earth Energies. We will begin on site with a variety of Biolocation/dowsing techniques to identify and map energies and liminal edges. From there we will survey different principles of altering, diffusing or amplifying those energies. There will be a discussion and demonstration of how to identify and work with 'spirit lines' involving shamanic techniques for self-protection and engagement with spirits. As we explore these different facets of working with Earth Energies we will focus on finding practical applications for these skills in our daily lives.

Michael Dunning is a shaman from Scotland. He emigrated to the US in 2003 and now lives in Western MA. He has a BA in visual art and as a professional musician has performed throughout Europe and Japan. Michael also practices as a Cranio-sacral Therapist and teaches shamanic workshops in RI, MA, PA and very soon in Canada.

Martin Bridge has stewarded an 150 acre forest in the hills of western mass for the last

five years. In that time he has done extensive work with the site in accentuating the sacred landscape through building cairns, earthworks and, with the help of his friends, erecting megalithic stonework using only manpower. He brings an organic and intuitive approach in observing and working with the spirits of place.

Wolf Grathwohl has been studying Sacred Landscapes, Sacred Geometry, "Earth Energies", Mythology and Archaeology for over 35 years, when his dad made the mistake of taking him to the Metropolitan Museum of Art, and he saw the Egyptian exhibit for the first time. He has built, and helped others to, several stone circles over the years, and has visited and worked with many ancient sites in Europe and North America. When not working on a stone circle, you'll usually see him reading at the Haymarket, puffing on a pipe, or drumming at a fire circle.

PRICES:

All workshops are \$165.00 payable in advance by check or money order. Workshop times are listed below, although some presenters may want to use part of Saturday night, depending on the material being presented. We do recommend Friday night arrival. There will be someone to greet you and help you get oriented from 7-9 PM so that you will be settled and ready to go in the morning.

REGISTRATION INFORMATION:

If you are on our mailing list, you may receive a brochure in the mail by 7/5/06. Otherwise, email: sue@earthspirit.com with your name and mailing address in order to receive one. It is also possible for us to e-mail you a word document to print, fill out and mail.

LOCATION:

Glenwood is located about 40 minutes from either Northampton or Pittsfield Mass. Directions and what to bring will be mailed to you upon receipt of your registration.

ACCOMADATIONS:

We can provide a list of local B & B's. There is also very rustic Camping at Glenwood for \$10.00 per night. (Bring your own equipment. Porta-john and cold water tap available. No open fires, bring a stove.) There is an excellent country store 6 miles away for soups and sandwiches, and they are very vegetarian friendly! There is also a mini-fridge, microwave, tea pot and paper goods available indoors. Very limited shared indoor space, \$15 per night.

July 22-23 Silence, Listening to the Voices of the Natural World
Saturday 9-6, Sunday 9-4

July 29-30 Midlife Metamorphosis: Coming into Your Own in Your Forties
Saturday 9-6, Sunday 9-4* possible evening activity

August 19-20 Faery Seership

Saturday 11-6, Sunday 11-4

August 25- 26 Knotwork from the Beginning
Saturday 9-6, Sunday 9-4

September 8-9, Path of the Blue Dragon
Saturday 10-6, Sunday 10-5

CANCELLATIONS:

Workshops may be canceled due to lack of enrollment. If you need to cancel, you must notify us as soon as possible. Full refunds will be made for requests e: mailed or postmarked two weeks before the event 50% refunds will be made for requests e-mailed or postmarked one week before the event. Credits may be given after that by individual agreements.

EarthSpirit P.O. Box 723, Williamsburg, MA 01096
Phone: 413-238-4240 Fax: 413-238-7785

Email sue@earthspirit.com to get a mailing or ask questions.

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<http://www.earthspirit.org/Twilight/twbrsplash.html>

36 captures

14 Apr 2001 - 17 Oct 2016

May JUL Feb

17

2005 2006 2010

About this capture

Twilight Covening
October 6-9, 2006

In the twilight of the year, we gather together to set time apart from our daily lives for study, reflection, dreaming, and seeking visions.

A time apart.
Feel the current of change
As the season turns.

Flow with the tide.
Find yourself held in community,
Honoring the spirit of the Earth.
Breathe in the cool crisp air
Cross the bridge from autumn
Into the dark of winter.

Enter Twilight Covenings
<http://earthspirit.org/Twilight/twilight.html>
12 captures
19 Oct 2002 - 30 Mar 2021
Jan FEB Mar
11
2004 2005 2006

About this capture
Twilight Covenings
Twilight Covenings
October 8-11, 2004

Twilight Covenings is a continual three-day ritual and a three-day institute of earth-spirituality. It is a time for exploring ways to deepen earth-centered spiritual practice and a time to develop our collective wisdom in a shared sacred space.

Created in 1986, Twilight Covenings continues to evolve and change. Each year a devoted group of people committed to a spirituality rooted in the earth gather to explore the depths of their practices, learn new skills together and experience the joy and power of a living community ritual. The culminating Visioning Ritual carries each of us deeper into ourselves and into communion with this time of year and with all of Nature.

The intensive work of Twilight Covenings takes place in Clans and in community-wide rituals that flow together through the weekend. Clans are groups of ten to twenty people who work with a chosen focus or technique to learn further and deepen their spiritual practice while also contributing to daily life by preparing a meal, tending the fire and contributing to the community rituals. These rituals include:

A Releasing Fire on Friday night,
Dreamcircle on Saturday night,
The Visioning Ritual on Sunday night
Each day, four "Attunements", which mark the solar quarters of the day

Twilight Covenings is held in the autumn because of the strong natural transition taking place all around us from light into dark, summer into winter, and outward focus to inward contemplation. During the gathering, we use this current of change, along with our focused practices, to find inspiration and insight that can feed us in the dark months to come and motivate us to make changes that we can use to deepen our own spiritual

practice.

Many participants have found that Twilight Covening is a wonderful opportunity for developing strong and lasting connections with others on a similar path (some Clans stay in touch for years...) and that it provides a model for maintaining an earth-centered practice on a daily basis.

The Site

We will be at a new location for Twilight Covening, a camp in the beautiful Berkshires on a small private lake with several indoor common spaces, and woods for walking. The spectacular foliage at this time of year adds a touch of brilliance to the magic of this lovely setting.

The registration deadline is September 27th.

The Sweat Shirt

We have a Twilight Covening Sweatshirt , designed by Duncan Eagleson of Eagleson Design and Moira Ashleigh of SolsticeSun Design. The shirt is a heavy weight Black sweatshirt with a white design as seen in the picture on the sweat shirt page. Due to the nature of the gathering, there will not be vending at Twilight Covening, so we suggest you order your sweatshirt in advance. You can reserve your sweatshirt by sending the order form that is linked to this page.

About Twilight

Covening Twilight Covening

Information 2004

Clan List Application

Information Application

PDF

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<http://www.earthspirit.org/Twilight/twbrsplash.html>

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Enter Twilight Covening

<http://www.earthspirit.org/ros/rosb.html>

37 captures

8 Apr 2001 - 30 Mar 2021

Feb MAY Feb

24

2005 2006 2007

About this capture

Rites of Spring 27

Rites 28 - May 24 through 29, 2006

A Pagan Celebration

rites of SPRING 28

Registration is open

EarthSpirit and Tamelin Productions invite you to join us for the twenty-eighth annual Rites of Spring, a gathering open to all who celebrate the sacred nature of the Earth.

Use the links above or click on the spiral to enter for RITES of SPRING 28 information.

If you would like to read the comic Raliwalker at Rites, the pages are back up on the server.

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<http://www.earthspirit.org/ros/index.html>

36 captures

19 Jan 1998 - 26 Jan 2021

Apr MAY Jun

24

2005 2006 2007

About this capture

rites of spring 28 ~ May 24th through 29th, 2006

The maples and birches grow green in the Berkshire Hills.

The streams rush full down the mountainside.

We gather once again to celebrate the sacred Earth
and the turning of the seasons.

Together we will weave the web of community
spanning many generations, traditions and life-styles
around a shared core of deeply-held Earth spirituality.

The sacred fire will burn
as the drums echo the rhythms of life
and the dancers join the sparks flying toward the darkened sky.

Stimulating conversations will continue from one day to the next. Children's laughter will sparkle in the wooded hills. Lasting friendships will form and grow as we come together in our learning, our music, our ritual and our joy..

500 people from across the country and overseas will come together this year for the 28th Rites of Spring!

EarthSpirit and Tamelin Productions invite you to join us for the twenty-eighth annual Rites of Spring, a gathering open to all who celebrate the sacred nature of the Earth. Each May since 1979, around Memorial Day our community re-emerges as 500 participants from all over the United States and abroad come together to live and learn, work and play in a setting apart from our everyday lives.

Rites of Spring offers a week filled with over a hundred workshops, rituals and performances. As our circle fully opens on Wednesday and grows on Friday, together we form a vibrant and joyful living community.

The first two days, of the Village Builders' Assembly, is limited to the first 100 people, who sign up. Please follow the link to the Village Builders' Assembly for more information if you are interested in attending of this part of Rites of Spring.

Join us for what promises to be an inspirational and joyful Rites of Spring.

Who we are

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Children & Teens
Newcomers
12 Step Information
Merchants

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Program Information
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37 captures

8 Apr 2001 - 30 Mar 2021

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24

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<http://www.earthspirit.org/ros/children.html>

24 captures

27 Jun 2001 - 21 Dec 2016

Jan FEB Apr

22

2005 2006 2007

About this capture

rites of SPRING 27

Children and Teens

A Pagan Celebration

Children have a wonderful time at Rites of Spring and we try to keep it affordable for families by only charging registration fee for the first two children in each family over 5 years old. All children under 5 are free.

You still must pay for food for children over 5. Note: just as a parent must be on the meal plan in order to have a child on the meal plan.

The quality of the programming reflects the creativity of a marvelous collection of community volunteers. Please consider, especially if you are not a parent, what you might add to enrich the experience of our young people at Rites of Spring and send in a program proposal.

Infants and Young children ages 0-4 will be provided with a play space to be supervised by staff and volunteers.

Older children will have workshops, activities or crafts offered each afternoon designed

to be appropriate for specific age groups and to keep the children connected to the natural flow of the gathering.

Teens and pre-teens will have their own schedule of afternoon workshops and are welcome at most of the adult workshops.

Adolescents who feel ready for a Rite of Passage at Rites of Spring this year should submit a letter from themselves and another from a parent or other adult sponsor stating so and describing their readiness for such an important transition. All letters must be mailed by April 10th and each will be responded to.

Parents should hold an awareness that they are responsible for their children at all times.

Children at rites in a Parade Isobel and Moira

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http://www.earthspirit.org/newsletter/dates_2006.html

17 captures

5 Nov 2005 - 7 Feb 2007

May JUL Jan

21

2005 2006 2007

About this capture

EarthSpirit presents As Above So Below

Important Astrological Dates for 2006

All times are for the Eastern time zone. Daylight Savings Time is given where appropriate.

by Miriam Klamkin

This Almanac is organized by categories. Please click on the category below to go to that section.

Solar Lunar Retrograde Other

Solar

Holiday

Date (m/d)

Time

Imbolc2/3 6:27pm

Spring Equinox 3/20 1:26pm

Beltane 5/5 11:30am

Summer Solstice 6/21 8:26am

Lammas 8/7 11:41am
Fall Equinox 9/23 12:04am
Samhain 11/7 8:35am
Winter Solstice 12/21 7:22pm

Lunar

Moon Phase

Date

Time

° Sign

Full Moon	1/14	4:48 am	24 Cancer
New Moon	1/29	9:15 am	9 Aquarius
Full Moon	2/12	11:45 pm	24 Leo
New Moon	2/27	7:31 pm	9 Pisces
Full Moon*	3/14	6:36 pm	24 Virgo
New Moon*	3/29	5:16 am	8 Aries
Full Moon	4/13	12:40pm	23 Libra
New Moon	4/27	3:45 pm	7 Taurus
Full Moon	5/13	2:52 am	22 Scorpio
New Moon	5/27	1:26 am	5 Gemini
Full Moon	6/11	2:04 pm	20 Sagittarius
New Moon	6/25	12:06 pm	3 Cancer
Full Moon	7/10	11:02 pm	18 Capricorn
New Moon	7/25	12:32 am	2 Leo
Full Moon	8/9	6:55 am	16 Aquarius
New Moon	8/23	3:10 pm	0 Virgo
Full Moon*	9/7	2:43 pm	15 Pisces
New Moon*	9/22	7:45 am	29 Virgo
Full Moon	10/6	11:13 pm	13 Aries
New Moon	10/22	1:15 am	28 Libra
Full Moon	11/5	7:59 am	12 Taurus
New Moon	11/20	5:19 pm	28 Scorpio
Full Moon	12/4	7:26 pm	12 Gemini
New Moon	12/20	9:01 am	28 Sagittarius

* Eclipse Back to top

Retrograde periods

Planet

Dates

Mercury 3/2 - 3/25 * 7/4 - 7/28 * 10/28 - 11/17

Venus 12/24/2005 - 2/3/2006

Mars no retrogrades this year

Jupiter 3/4-7/6

Saturn 11/22/2005 - 4/5/2006 * 12/5/2006 - 4/19/2007

Uranus 6/19 - 11/19

Neptune 5/22 - 10/29

Pluto 3/29 - 9/4 Back to top

Other dates of interest

Aspect

Date

Jupiter square Neptune 1/27 * 3/16 * 9/24

Jupiter trine Uranus 5/4 * 8/29

Jupiter square Saturn 6/22 * 10/25

Saturn opposite Neptune 8/31

Jupiter enters Sagittarius 11/23

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[Miriam's Crash Course in Astrology Basics](#)

Miriam Klamkin has over thirty years of experience in the field of astrology. Her astrological practice, [Night Vision Astrology](#) (link opens a new page), includes private consultations, chart services, classes, and workshops. She can be reached by phone at 978-376-9164, or via e-mail as miriam@nightvisionastrology.com.

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53 captures

22 Dec 1997 - 12 Feb 2021

Feb JUL Feb

17

2005 2006 2007

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of..... Fireheart 4

EarthSpirit

Information about EarthSpirit, membership, the directors, the designer, the mailing list, and how to contact us.

Ancestors

A memorial section for those members of the EarthSpirit Community who have passed through the veil.

Gatherings

Where to meet other members of the Earthspirit Community at Events, gatherings (Rites of Spring, Twilight Covening and A Feast of Lights) and classes hosted by EarthSpirit.

Connections

Resources on the Internet for information, goods and services including: The Pagan Chant Library, EarthSpirit Yellow Pages, Paths and Connections, Sarah Stockwell Arthen, and Black Pearl Tarot.

Legends

The heritage that we are creating for the future including: FireHeart Magazine, MotherTongue, The Parliament of World's Religions, and Railwalker Comics.

Espagnol

EarthSpirit en Espagnol

Web Map

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<http://www.earthspirit.org/fireheart/fhdv1.html>

40 captures

12 Jan 2001 - 16 Apr 2023

Feb MAY Feb

14

2005 2006 2007

About this capture

fireheart number 6

Doreen Valiente

Jan. 4, 1922 - Sept. 1, 1999

Doreen Valiente is considered by many to be the "mother" of the contemporary pagan movement. She was an early initiate of Gerald Gardner's in the 1950's, and made many significant contributions as a writer and ritualist. Her books include "Natural Magic", "An ABC of Witchcraft Past and Present", "Witchcraft for Tomorrow", and "The Rebirth of

Witchcraft". This Fireheart interview was conducted by Michael Thorn in 1991.

Elegy for a Dead Witch
by Doreen Valiente

To think that you are gone, over the crest of the hills,
As the Moon passed from her fulness, riding the sky,
And the White Mare took you with her.
To think that we will wait another life
To drink wine from the horns and leap the fire.
Farewell from this world, but not from the Circle.
That place that is between the worlds
Shall hold return in due time. Nothing is lost.
The half of a fruit from the tree of Avalon
Shall be our reminder, among the fallen leaves
This life treads underfoot. Let the rain weep,
Waken in sunlight from the Realms of Sleep. Doreen Valiente
FireHeart Interviews Doreen Valiente
Part One

FH: I must say that you're not what I expected from your picture in "The Rebirth of Witchcraft". You looked older and a lot more decrepit, and you're actually very with it and lively and younger than I thought.

DV: Well, I was rather a lot more decrepit. I've got a good day at the moment, but I have been absolutely laid out with arthritis. The trouble is that when it gets you, there's not very much you can do about it. The doctors want to put you on all sorts of drugs which have a worse effect on you than the arthritis, and I'm very dubious of taking any of that stuff. The only thing that I find does any good is an herbal ointment. It does a great deal of good, but the trouble is it really stinks the place up.

FH: Sometimes the best medicine tastes very bad, like cod liver oil.

DV: They used to fill me up with that stuff when I was a kid. I don't believe it ever did me the slightest bit of good, and I'm sure it was very bad for the cold. Arthritis is very limiting. When you've got it, there's not a damn thing you can do about it. You just have to try and keep warm. And sometimes it gets into the joints of your hands and makes it painful to write. You don't know where you haven't got it when it really gets you. Actually, it's probably a combination of old age and cussedness.

FH: Maybe it's karma or the threefold return, and they're saying, "We'll give it to her one way or the other."

DV: I don't believe this stuff about the threefold return, you know. I've always been very skeptical about that, but I'm a lot more skeptical than I used to be. The older I get, the more skeptical I get. I don't believe in all sorts of things that I used to believe in.

FH: Where do you think the threefold idea came from?

DV: I think old Gerald cooked it up in one of his rituals, and people took it terribly literally. Personally, I've always been skeptical about it because it doesn't seem to me to make sense. I don't see why there has to be one special law of karma for Witches and a different one for everybody else. I don't buy that. But there's an awful lot of things I don't buy.

FH: What do you buy?

DV: Well, I'm really interested in reincarnation because I think it does explain a lot. I've got a lot of feeling of affinity with Egypt, you know, and I've got a feeling that I was around in that time. I remember reading a book about ancient Egypt which purported to talk a lot about the time of Akhenaton, and I found myself getting very angry about this book, almost wanting to sling it across the room and shout "It wasn't like that at all!" And then I thought to myself, "What are you getting so angry about? This is stuff that happened centuries ago." But I think reading that triggered off the feeling that I was around then. Otherwise I wouldn't have felt so strongly about it. Since then, I've managed to recapture a few more bits and pieces, but of course, there's no proof of any of these things.

I've also got a very strong feeling that Mrs. Thatcher... Have you ever noticed how much she resembles the first Queen Elizabeth? And there's a striking resemblance in the way that they ran the country, too. The spirit of Elizabeth's reign was there very much. It wasn't such a good reign for the common people. We'd better not stray into the realm of politics.

FH: There's politics in everything. Even in the Craft.

DV: I wish there wasn't. That's one thing that makes me wonder whether the old coven structure hasn't had its day. It served the purpose for which it was organized in the days when we were forced to be an underground group. I can well imagine that the coven structure was really what kept the Old Religion alive. But I think that's all changing. Today, we're becoming much more individualistic. For one thing, a lot of the real traditional covens were family affairs, and people lived in the same village and didn't move very much, possibly for centuries. They knew jolly well there who they could trust and who they couldn't. They would know that Uncle Harold was a devious old so-and-so, and that Cousin Herbert would sell his grandmother for fourpence. They knew who to trust and who not to trust because they knew these people. Likewise, you couldn't try to kid them that you were the Lord High Adept and Great Mucky Muck because they would say, "Come off it, we knew you when you were a twinkle in your father's eye." Those were the circumstances in which the old covens were founded. They were strong because they were founded on Witch blood and on people who knew who they could trust and who they couldn't trust. They were almost a product of the soil itself.

FH: If you think that covens have outlived their usefulness, what do you think is the next mode of teaching and practice?

DV: I think they will have to transform. Instead of politics entering into it, which is largely a matter of who's going to be top Witch, I think they'll be organized on a much more individualistic basis. People will practice on their own or with two or three kindred people. Instead of large covens like there used to be, there will be a lot more smaller groups, and they will do their own thing. I don't think that's a bad thing at all, within some sort of general framework. I'm not a believer that there's one sort of orthodoxy that everybody's got to conform to.

FH: We're not really concerned right now about the survival of the Craft. That's pretty much assured.

DV: Well, Gerald was concerned about that because he could see that most of the people in the Craft were old. He and Dafo were about the youngest ones there in the New Forest coven, so he told me, and he feared very much that once they were gone, who was going to carry on? People were afraid to initiate their children in those days, and they would wait until they were pretty grownup. Mind you, I don't think that's a bad thing. I don't think children should be pushed into doing something just because their parents did it. But he was really worried that if they didn't get some younger people into it, the whole thing was going to fade out. And he didn't want to see that. Whether it would have done or not if it hadn't been for him is a good question. That was the purpose behind his publicity seeking.

FH: Did you ever expect, when you started working with Gerald Gardner in the 1950s, that Witchcraft would become the large scale movement that it has?

DV: No. Never for a moment did I think that it would become the large scale movement that it has. Sometimes I sit down and I can hardly believe it. It's amazing. I don't think that it's to the credit of me, Gerald Gardner or any individual. I think it is simply the fact that it was an idea whose time had come.

FH: What do you think Gerald thought would happen as a result of his writing? That there would be a few covens?

DV: I'm not sure he even expected a few covens. He just wanted to let people know that Witchcraft was still alive. It was only when people started writing to him, and I know he got sackfuls of letters. .. of course, the joke was that the more the Sunday newspapers denounced him, the more he got sackfuls of letters. And, poor old boy, he really didn't know what to do about it. He started trying to meet up with a few people who seemed a bit sensible and it went on from there. But not for one moment, I don't think, did he ever envision that it would be stretching literally from USA to Australia, and now the Soviet Union.

A fellow Witch came round to have a chat with me the other day and told me that he'd seen an article in "The Times" about the reemergence of Witch covens in Russia and in other countries formerly known as the Iron Curtain countries. The spark has still stayed there alive, the ember is bursting into flame again. Also, of course, it gives the lie to all the clever people who say that old Gerald invented it all, because he didn't, you know. He put it into a form which people could use. But I don't believe he invented the basic idea behind it.

I've had quite a lot of correspondence recently with my old friend, Aidan Kelly. What he said before, or what I thought he was saying, was that Gerald Gardner and I had entered into a conspiracy to deceive the public. Well, I wasn't wearing that one and got riled accordingly. I think he's accepted it now that I didn't enter into any conspiracy to deceive people. With regard to old Gerald, well, . . . I won't claim for a moment that he was the incarnation of truthfulness, but I don't believe he invented the whole thing. I think there was an old New Forest coven, and I think he did contact it. The big question, of course, is how much of the Witchcraft ideas that we've got today were brought in by old Gerald and how much were really traditional from the old New Forest coven. That's the question I don't know whether we'll ever really find the answer to because, unfortunately, there is so much which is lost, and there is so much controversy about it. So much has to stay a matter of opinion upon which people must make up their own minds. If I was younger and had lots of money, I would make my basis down in the New Forest and try and do a bit of original research --- try to hunt up some remnants of what really went on there. Whether it will ever come out, I don't know.

In those days, people had to cover their tracks a lot more than they do now. Believe me, the Witch who told Gerald that Witchcraft doesn't pay for broken windows wasn't kidding. In those days, it really was extremely dangerous to have anything to do, not only with Witchcraft as such, but with the occult at all. It wasn't at all respectable like it is now. Far from it, in fact. People didn't have the same sort of rights as they do now. There are laws now that prevent you from being put into the street if your landlady doesn't like what you're studying, or dismissed from your job because your employer happens to be an evangelical Christian or something like that. They can't kick people around quite as much nowadays as they used to be able to. In the old days, people really were very much more vulnerable than they are now. They jolly well had to keep quiet, and they had to cover their tracks, and they had to be terribly respectable. Dion Fortune, for instance, certainly tried to have a mystical Christian side to her organization to counter-balance the active Pagan side of it. Unfortunately, eventually it didn't work. But it was only people who were either wealthy enough to thumb their noses at their neighbors or were able to keep very quiet about things who could pursue these things at all. You wouldn't walk into a public library in those days and find books like you'll find there today. They wouldn't be allowed.

FH: So when Gerald's books did come out, the people he was working with were not pleased?

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FH: If the group that he was working with was doing rituals other than what he pieced together later, did he have a book of those rituals?

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FH: In your opinion, what are the differences in how the Craft is practiced in Britain and America, and why do you think those differences exist?

DV: I think we're much less formalized over here. Of course, I haven't been to America so I can't speak from personal experience, but everything in America seems to be so much more organized, and in a way, that worries me because I think it's taking some of the fun out of it. It's all getting a bit heavy. I don't know whether Americans are a bit more inclined to organize things than British people. Of course, we're chronically disorganized over here, and we've got the great tradition of British eccentrics of every kind. I think we're a lot more informal over here. We don't hold big Merry-meets like you've got over there. It's probably simply because we don't have so much money. It must cost an awful lot of money to organize one of these. It must be great fun.

FH: It's a unique experience because you get together with people who have done lots of different things and their rituals --- you can see what other people do. It's very communal. It's interesting because there's such a variety in what people do in terms of witchcraft in the States.

DV: They do try over here to organize something like that at Halloween. Shan Jayran has been organizing a festival, usually somewhere in Battersea, and I hear it's been very successful, although I've never actually been up to them. But it's not an outdoor occasion like you have over there. Basically, USA is a very much bigger country. You've

got a bit more elbow room out there, you see. But we do manage to have some outdoor meetings and quite a few people go to them. but you can't do it quite so openly here. You can't hire grounds without the local church kicking up a frightful row and all that sort of thing.

FH: It's never without problem in the US either, though. Sometimes it takes very careful explanation to the campground about exactly what you're going to do.

DV: One of the things which we have been getting over here are all these yarns about what they call satanic child abuse, which, of course, they equate with Witchcraft. All that started off in USA, and a lot of it has been exploded in the USA and shown to be nonsense. So now it's been imported over here --- a whole new market. It's been assiduously spread by certain of these extremist evangelical organizations.

The horrifying thing is --- and this is a really horrifying tale --- that in Rochdale, the local social services and social workers, after attending a seminar in which they were indoctrinated with all of this stuff and given a list of indications of how to spot satanism and satanic abuse of children, which apparently they swallowed whole, swooped on these people's houses at dawn and carted their children off. The awful thing is that they also managed, by legal means, to fix things so that not only were these people deprived of the custody of their children. but they were forbidden to say anything about it. That sounds incredible in a democratic society in Britain in 1990, but it is a fact. And it has only been recently that the national press has found out what is going on and has started to kick up a row about it that this has come to light. Some of the children have now been returned. Others are still, as they call it, "in care." The parents were denied legal aid at first, but they are now getting legal aid to sue for the return of their children. There is going to be a big High Court case about it and a government inquiry, but these things have only come about because the national press found out what was going on and said, "What the hell is going on here in Britain in 1990?" I'm not saying, of course, that the children were not being abused. We don't know whether they've been abused or not. Unfortunately, there is an awful lot of child abuse goes on. But that is a very different thing from saying that this is done as a ritual to Satan or as part of a Witchcraft ritual, and that is what these people are trying to make out.

Fortunately, also, the chief constable of Nottingham, where all these satanic allegations started, says that he is going to send a special memorandum to the Home Secretary telling him that there is no evidence whatsoever for satanism being involved in these cases in any way, and deploring this myth which he says, "is sweeping the country like Asian flu."

Also, the Chief Constable of Manchester has totally repudiated these stories of Witchcraft and satanism connected with child abuse, saying that his officers have thoroughly investigated it. They've found no bodies, no babies cooked in microwave ovens. That was one of the allegations, believe it or not. They've found no bones. They've found no secret meeting places, nothing. Not one of these stories that has been

told over here has been backed up by any proof whatsoever.

There's one thing that puzzles me about these people who claim to have witnessed ritual murders and all this sort of thing. They'll tell of things. They'll tell it on television. They'll tell it in books. They'll tell it to the newspapers. But I've noticed there's one place that you can never seem to get them to go and tell it. Why the hell don't they go and tell it to the police? Very often we've had people making these claims here in Britain and the police have interviewed them and they've usually come out afterwards and made a statement saying that they could find no evidence of it whatever. But, these people say, "We couldn't go to the police because we were too frightened." Well, in that case, why are they speaking out now? Why aren't they frightened now? If they'd gone to the police, the police could give them protection, as they very often do in cases of serious crime, and you can't get much more serious than ritual murder. So why, if they were really concerned about this and they repented of it and they wanted to be out of it, why didn't they go to the police with their story? That, in my opinion, is what you used to call the \$64,000 question, and we've never had a sensible answer to it. And I'd like to ask it of all of them.

These allegations of ritual murder were all over our papers at first, but I've noticed that they've been rather small lately, now that these investigations have been brought to a conclusion and the chief constables themselves have come out and said they have found no backing up for them whatsoever. In fact, some of the people who gave evidence to these social workers about satanic abuse now say that they were simply brainwashed into it by continuous questioning by these social workers. One girl said, "They just wouldn't take no for an answer. They wouldn't leave me alone." Well, this is rather like the medieval witchcraft investigations. The inquisitor wouldn't take no for an answer.

As I say there is going to be a government inquiry and a High Court Case for the return of these children to their parents. Under the British judicial system, if there is a court case pending about something, you can't have a lot of stuff in the newspapers about it while it is, as they say, subjudiciary. It's not allowed. Afterwards, they can say what they like, but they mustn't come out with a lot of stuff for and against until that case has been heard because that, they feel, is infringing on the privilege of the judge and the court. So we shall wait now with very great interest to see what happens when this High Court case comes out and the government inquiry comes out. It's scheduled, I believe, to last for about six weeks. And it is going to cost the poor wretched taxpayer a few million.

FH: There goes the poll tax.

DV: Yes, there goes Rochdale's poll tax. There is a certain element among the Christian churches of what I think they call the evangelical persuasion, which is very, very fanatical on the subject, not only of Witchcraft and satanism, but of everything whatsoever connected with the New Age, even vegetarianism. Anything which is connected with the New Age is under the influence of Satan.

FH: Any independent thinking.

DV: Yes, that's really what it's all about, any independent thinking. I heard a lovely tale awhile back about one of these chaps. They were having a public meeting in a shopping mall, and they were giving out tracts and buttonholing people. One of them came up to a woman who was a Witch and said to her, "The first thing we want you to know is that God loves you," to which the Witch, being very polite, promptly replied, "Yes, I know she does." And the gentleman got very upset and accused her of being blasphemous.

FH: What do you see as the interconnection between the Craft/Pagan movement and other movements such as the New Age and Women's Spirituality movements? It does seem, with the Green movement over here and with the 20 years for Earth Day and concern about the environment, that the Craft is coming together with those things in some places.

DV: Oh yes, I think it should. I think there's a vital interconnection there. Why the Craft came out into the open in the 1950s was not really due to the efforts of any one individual, but simply because it was an idea whose time had come, and these other things are ideas whose time has come. They are going to be a part of the Aquarian Age. This is the historic movement that's going on, and that's what I find so very interesting to watch. I'm too old now to do much more except watch. But I do watch with great interest, I can tell you.

We're beginning to see now how a lot of the persecution of Witches in historic records was really very much concerned with the persecution of women and putting them in their place, as they regarded it. Uppity women were regarded as being Witches and suspected of being Witches, and a lot of the women healers were degraded to being regarded as Witches simply because they were women. Only men could practice medicine. Nowadays, we're beginning to see how the connection between feminism and Witchcraft is not something that's new. It's something that's been there all along. In fact, it's something that's vital at the foundation of it.

FH: It's an interesting resurgence all at once.

DV: That's the point, you see. The resurgence all at once. Why should that be? Simply because there is, I think, some sort of historic movement --- what one of the old prime ministers called once "the winds of change blowing," which is a very appropriate expression for the Aquarian Age. Aquarius is an air sign and it's the winds of change that blow. There's no way that anybody could stop it. It's the wind of change that blew down the Berlin Wall.

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fireheart number 6

Doreen Valiente

Jan. 4, 1922 - Sept. 1, 1999

Doreen Valiente is considered by many to be the "mother" of the contemporary pagan movement. She was an early initiate of Gerald Gardner's in the 1950's, and made many significant contributions as a writer and ritualist. Her books include "Natural Magic", "An ABC of Witchcraft Past and Present", "Witchcraft for Tomorrow", and "The Rebirth of Witchcraft". This Fireheart interview was conducted by Michael Thorn in 1991.

Elegy for a Dead Witch

by Doreen Valiente

To think that you are gone, over the crest of the hills,
As the Moon passed from her fulness, riding the sky,
And the White Mare took you with her.

To think that we will wait another life

To drink wine from the horns and leap the fire.

Farewell from this world, but not from the Circle.

That place that is between the worlds

Shall hold return in due time. Nothing is lost.

The half of a fruit from the tree of Avalon

Shall be our reminder, among the fallen leaves

This life treads underfoot. Let the rain weep,

Waken in sunlight from the Realms of Sleep. Doreen Valiente

FireHeart Interviews Doreen Valiente

Part One

FH: I must say that you're not what I expected from your picture in "The Rebirth of Witchcraft". You looked older and a lot more decrepit, and you're actually very with it and lively and younger than I thought.

DV: Well, I was rather a lot more decrepit. I've got a good day at the moment, but I have been absolutely laid out with arthritis. The trouble is that when it gets you, there's not very much you can do about it. The doctors want to put you on all sorts of drugs which have a worse effect on you than the arthritis, and I'm very dubious of taking any of that stuff. The only thing that I find does any good is an herbal ointment. It does a great deal of good, but the trouble is it really stinks the place up.

FH: Sometimes the best medicine tastes very bad, like cod liver oil.

DV: They used to fill me up with that stuff when I was a kid. I don't believe it ever did me the slightest bit of good, and I'm sure it was very bad for the cold. Arthritis is very limiting. When you've got it, there's not a damn thing you can do about it. You just have to try and keep warm. And sometimes it gets into the joints of your hands and makes it painful to write. You don't know where you haven't got it when it really gets you. Actually, it's probably a combination of old age and cussedness.

FH: Maybe it's karma or the threefold return, and they're saying, "We'll give it to her one way or the other."

DV: I don't believe this stuff about the threefold return, you know. I've always been very skeptical about that, but I'm a lot more skeptical than I used to be. The older I get, the more skeptical I get. I don't believe in all sorts of things that I used to believe in.

FH: Where do you think the threefold idea came from?

DV: I think old Gerald cooked it up in one of his rituals, and people took it terribly literally. Personally, I've always been skeptical about it because it doesn't seem to me to make sense. I don't see why there has to be one special law of karma for Witches and a different one for everybody else. I don't buy that. But there's an awful lot of things I don't buy.

FH: What do you buy?

DV: Well, I'm really interested in reincarnation because I think it does explain a lot. I've got a lot of feeling of affinity with Egypt, you know, and I've got a feeling that I was around in that time. I remember reading a book about ancient Egypt which purported to talk a lot about the time of Akhenaton, and I found myself getting very angry about this book, almost wanting to sling it across the room and shout "It wasn't like that at all!" And then I thought to myself, "What are you getting so angry about? This is stuff that happened centuries ago." But I think reading that triggered off the feeling that I was around then. Otherwise I wouldn't have felt so strongly about it. Since then, I've managed to recapture a few more bits and pieces, but of course, there's no proof of any of these things.

I've also got a very strong feeling that Mrs. Thatcher... Have you ever noticed how much she resembles the first Queen Elizabeth? And there's a striking resemblance in the way that they ran the country, too. The spirit of Elizabeth's reign was there very much. It wasn't such a good reign for the common people. We'd better not stray into the realm of politics.

FH: There's politics in everything. Even in the Craft.

DV: I wish there wasn't. That's one thing that makes me wonder whether the old coven structure hasn't had its day. It served the purpose for which it was organized in the days when we were forced to be an underground group. I can well imagine that the coven structure was really what kept the Old Religion alive. But I think that's all changing. Today, we're becoming much more individualistic. For one thing, a lot of the real traditional covens were family affairs, and people lived in the same village and didn't move very much, possibly for centuries. They knew jolly well there who they could trust and who they couldn't. They would know that Uncle Harold was a devious old so-and-so, and that Cousin Herbert would sell his grandmother for fourpence. They knew who to trust and who not to trust because they knew these people. Likewise, you couldn't try to kid them that you were the Lord High Adept and Great Mucky Muck because they would say, "Come off it, we knew you when you were a twinkle in your father's eye." Those were the circumstances in which the old covens were founded. They were strong because they were founded on Witch blood and on people who knew who they could trust and who they couldn't trust. They were almost a product of the soil itself.

FH: If you think that covens have outlived their usefulness, what do you think is the next mode of teaching and practice?

DV: I think they will have to transform. Instead of politics entering into it, which is largely a matter of who's going to be top Witch, I think they'll be organized on a much more individualistic basis. People will practice on their own or with two or three kindred people. Instead of large covens like there used to be, there will be a lot more smaller groups, and they will do their own thing. I don't think that's a bad thing at all, within some sort of general framework. I'm not a believer that there's one sort of orthodoxy that everybody's got to conform to.

FH: We're not really concerned right now about the survival of the Craft. That's pretty much assured.

DV: Well, Gerald was concerned about that because he could see that most of the people in the Craft were old. He and Dafo were about the youngest ones there in the New Forest coven, so he told me, and he feared very much that once they were gone, who was going to carry on? People were afraid to initiate their children in those days, and they would wait until they were pretty grownup. Mind you, I don't think that's a bad thing. I don't think children should be pushed into doing something just because their parents did it. But he was really worried that if they didn't get some younger people into

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The horrifying thing is --- and this is a really horrifying tale --- that in Rochdale, the local social services and social workers, after attending a seminar in which they were indoctrinated with all of this stuff and given a list of indications of how to spot satanism and satanic abuse of children, which apparently they swallowed whole, swooped on these people's houses at dawn and carted their children off. The awful thing is that they also managed, by legal means, to fix things so that not only were these people deprived of the custody of their children. but they were forbidden to say anything about it. That sounds incredible in a democratic society in Britain in 1990, but it is a fact. And it has

only been recently that the national press has found out what is going on and has started to kick up a row about it that this has come to light. Some of the children have now been returned. Others are still, as they call it, "in care." The parents were denied legal aid at first, but they are now getting legal aid to sue for the return of their children. There is going to be a big High Court case about it and a government inquiry, but these things have only come about because the national press found out what was going on and said, "What the hell is going on here in Britain in 1990?" I'm not saying, of course, that the children were not being abused. We don't know whether they've been abused or not. Unfortunately, there is an awful lot of child abuse goes on. But that is a very different thing from saying that this is done as a ritual to Satan or as part of a Witchcraft ritual, and that is what these people are trying to make out.

Fortunately, also, the chief constable of Nottingham, where all these satanic allegations started, says that he is going to send a special memorandum to the Home Secretary telling him that there is no evidence whatsoever for satanism being involved in these cases in any way, and deploring this myth which he says, "is sweeping the country like Asian flu."

Also, the Chief Constable of Manchester has totally repudiated these stories of Witchcraft and satanism connected with child abuse, saying that his officers have thoroughly investigated it. They've found no bodies, no babies cooked in microwave ovens. That was one of the allegations, believe it or not. They've found no bones. They've found no secret meeting places, nothing. Not one of these stories that has been told over here has been backed up by any proof whatsoever.

There's one thing that puzzles me about these people who claim to have witnessed ritual murders and all this sort of thing. They'll tell of things. They'll tell it on television. They'll tell it in books. They'll tell it to the newspapers. But I've noticed there's one place that you can never seem to get them to go and tell it. Why the hell don't they go and tell it to the police? Very often we've had people making these claims here in Britain and the police have interviewed them and they've usually come out afterwards and made a statement saying that they could find no evidence of it whatever. But, these people say, "We couldn't go to the police because we were too frightened." Well, in that case, why are they speaking out now? Why aren't they frightened now? If they'd gone to the police, the police could give them protection, as they very often do in cases of serious crime, and you can't get much more serious than ritual murder. So why, if they were really concerned about this and they repented of it and they wanted to be out of it, why didn't they go to the police with their story? That, in my opinion, is what you used to call the \$64,000 question, and we've never had a sensible answer to it. And I'd like to ask it of all of them.

These allegations of ritual murder were all over our papers at first, but I've noticed that they've been rather small lately, now that these investigations have been brought to a conclusion and the chief constables themselves have come out and said they have found no backing up for them whatsoever. In fact, some of the people who gave

evidence to these social workers about satanic abuse now say that they were simply brainwashed into it by continuous questioning by these social workers. One girl said, "They just wouldn't take no for an answer. They wouldn't leave me alone." Well, this is rather like the medieval witchcraft investigations. The inquisitor wouldn't take no for an answer.

As I say there is going to be a government inquiry and a High Court Case for the return of these children to their parents. Under the British judicial system, if there is a court case pending about something, you can't have a lot of stuff in the newspapers about it while it is, as they say, subjudiciary. It's not allowed. Afterwards, they can say what they like, but they mustn't come out with a lot of stuff for and against until that case has been heard because that, they feel, is infringing on the privilege of the judge and the court. So we shall wait now with very great interest to see what happens when this High Court case comes out and the government inquiry comes out. It's scheduled, I believe, to last for about six weeks. And it is going to cost the poor wretched taxpayer a few million.

FH: There goes the poll tax.

DV: Yes, there goes Rochdale's poll tax. There is a certain element among the Christian churches of what I think they call the evangelical persuasion, which is very, very fanatical on the subject, not only of Witchcraft and satanism, but of everything whatsoever connected with the New Age, even vegetarianism. Anything which is connected with the New Age is under the influence of Satan.

FH: Any independent thinking.

DV: Yes, that's really what it's all about, any independent thinking. I heard a lovely tale awhile back about one of these chaps. They were having a public meeting in a shopping mall, and they were giving out tracts and buttonholing people. One of them came up to a woman who was a Witch and said to her, "The first thing we want you to know is that God loves you," to which the Witch, being very polite, promptly replied, "Yes, I know she does." And the gentleman got very upset and accused her of being blasphemous.

FH: What do you see as the interconnection between the Craft/Pagan movement and other movements such as the New Age and Women's Spirituality movements? It does seem, with the Green movement over here and with the 20 years for Earth Day and concern about the environment, that the Craft is coming together with those things in some places.

DV: Oh yes, I think it should. I think there's a vital interconnection there. Why the Craft came out into the open in the 1950s was not really due to the efforts of any one individual, but simply because it was an idea whose time had come, and these other things are ideas whose time has come. They are going to be a part of the Aquarian Age. This is the historic movement that's going on, and that's what I find so very interesting to watch. I'm too old now to do much more except watch. But I do watch with great interest,

I can tell you.

We're beginning to see now how a lot of the persecution of Witches in historic records was really very much concerned with the persecution of women and putting them in their place, as they regarded it. Uppity women were regarded as being Witches and suspected of being Witches, and a lot of the women healers were degraded to being regarded as Witches simply because they were women. Only men could practice medicine. Nowadays, we're beginning to see how the connection between feminism and Witchcraft is not something that's new. It's something that's been there all along. In fact, it's something that's vital at the foundation of it.

FH: It's an interesting resurgence all at once.

DV: That's the point, you see. The resurgence all at once. Why should that be? Simply because there is, I think, some sort of historic movement --- what one of the old prime ministers called once "the winds of change blowing," which is a very appropriate expression for the Aquarian Age. Aquarius is an air sign and it's the winds of change that blow. There's no way that anybody could stop it. It's the wind of change that blew down the Berlin Wall.

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About this capture
fireheart number 6

Doreen Valiente

Jan. 4, 1922 - Sept. 1, 1999

Doreen Valiente is considered by many to be the "mother" of the contemporary pagan movement. She was an early initiate of Gerald Gardner's in the 1950's, and made many significant contributions as a writer and ritualist. Her books include "Natural Magic", "An

ABC of Witchcraft Past and Present", "Witchcraft for Tomorrow", and "The Rebirth of Witchcraft". This Fireheart interview was conducted by Michael Thorn in 1991.

FireHeart Interviews Doreen Valiente

Part Two

FH: Some people say that the New Age is the old stuff repackaged.

DV: Yes, it is. That's exactly what it is. I don't know whether New Age people would accept this, but I think a lot of the New Age is really the old Witchcraft. And, of course, that is why the Christian fundamentalists are so much against it because they think the same thing. I think we should try and work with the New Age and Women's Spirituality movements and movements of that kind because all of these things really are converging into one goal. They're helping the evolution of humanity into the Aquarian Age, and if we're not interested in doing that, then we're not doing anything very useful. I think people should not think of Witchcraft as just something which is there to do selfish little rituals to get you something to make your life easier. It is there perhaps to make people's lives easier, and by all means there are times to use it in that way, but we should have a wider vision of it. We should be prepared to work with the New Age and Women's Spirituality movement and the Green movement and regard them as important.

FH: But anything can be a little too orthodox after awhile - even a Goddess religion.

DV: I think it would be rather unbalanced if you had a religion that only worshipped the Goddess, because it's ignoring half of humanity. It's repeating the same mistake in a different way. I don't want to see that happen. I would rather see people have a more balanced view to realize that you need the God and the Goddess, that, really, you can't have one without the other. I don't think so anyway, Personally, I've always been very fond of old Horny and want to see him still take a prominent part in the rituals.

FH: I think there's been, since the '50s, an attempt to maintain a balance. But was there a predominance of the Goddess in the '50s because there was such a subjugation of women, or was there always an attempt to make a balance?

DV: I think there was always an attempt to make a balance. When I first came into the Craft in the 1950s, we had both the Goddess and the God. There was never any question about that. Dear old Aidan Kelly keeps on saying, "You must have introduced the Goddess worship," even though I've told him a half a dozen times that I hadn't. But when I came into the Craft in the 1950s, we had both deities, and there was never any question about this or any idea that this had been newly introduced.

FH: I think one of the reasons --- and I can't really speak for Aidan or the way he thinks --- is that you wrote what's really the major liturgy or the major piece of poetry for the Goddess in the Charge.

DV: Oh yes. I wrote that, Gerald had a version of the Charge which had a lot of Aleister Crowley's writing in it. And mind you, Aleister Crowley, in my opinion, was a marvelous poet and he has always been undervalued in English literature simply because of the notoriety which he made for himself and reveled in. He loved being called the wickedest man in the world and all that sort of nonsense. The thing is --- as his latest biographer, John Symonds, says --- he couldn't have it both ways. If he wanted to get himself that lurid reputation, which he worked very hard at for many years, then he wasn't, at the same time, going to get a good reputation in English literature, in spite of the fact that a couple of his poems are in The Oxford Book of English Mystical Verse. I think it's a pity that he's not had the recognition that he deserves, really, and perhaps later years will remedy that.

But Gerald had a version of the Charge, which I think was quoted in Stewart Farrar's book. And I told Gerald, "Look, so long as you've got all this stuff from Aleister Crowley in your liturgies, you're not going to get accepted as being anything connected with white magic, because his reputation is such" --- and unfortunately, most of it was quite well deserved --- "that people are just not going to accept this and take it seriously so long as they think you're an offshoot of Crowley's OTO." What he said, in effect, was, "If you think you can do any better, get on with it," and that's just what I tried to do. I did the best I could with what I had available, and no one has been more surprised than myself to see the influence that the Charge has had.

FH: It's just like Gerald didn't quite expect what would happen to the movement after writing a few books. And now we have people all over the world.

DV: The New Age, the Aquarian Age, is coming in and it will come in however much people try to prevent it. Of course, it may come in less easily and less peacefully because of people's prejudices against it, but it will come in eventually. You can't stop the tide.

FH: Do you think that Witchcraft and Paganism can and will grow to become a more mainstream religion in our western culture?

DV: I don't know. I feel rather intimidated at the idea of a mainstream religion. I think I would be happier if we were more what old Gerald used to call "the cult of the twilight divinities." I mean, on the edge of civilization, away from the mainstream religions. This is the idea that Colonel Seymour develops in his very fine article on the old Religion.

FH: In "The Forgotten Mage"?

DV: That's it. He has the idea of the mystery religions as not being in the mainstream but being the byway, "the road that wanders over the ferny brae," as the old ballad has it. I think that is where the magic of the old Religion comes into it --- that it's not a mainstream religion, it's not an orthodox religion. And when you see the results of the orthodox religions, I'm very glad it isn't. If you look at all the wars that are going on in the

world today, it's hard to point to one of them that's not got orthodox religion and fundamentalism at its root somewhere. Heaven preserve us from religious fervor when it takes to blowing people to pieces.

But some people need organized religion. We tend to take from "The Key" and this sort of thing. Well I do, at any rate. Yet I have been one to say that I think organized religion is an unmitigated curse to the human race, and you've only got to pick up a newspaper today to see the evidence for that. At the same time, a lot people need an organized religion, and we mustn't lose sight of that fact. That, of course, is where poor old Akhenaton went wrong, you know. He took away the common people's simplistic beliefs and a lot of gods and goddesses, and what he gave them in return they couldn't understand. They couldn't understand his one god far away. They wanted their old gods who lived almost in their homes. And consequently, his great religious reform in ancient Egypt didn't survive his own death very long.

FH: It's interesting how people's religious beliefs really do affect how they see life, and death as well. There was a joke once about the Summerland. Somebody died and was talking to a friend in the afterlife near a high, walled enclosure. He said, "What's that in there?" and his friend replied, "Oh, those are all the Gardnerians in their Summerland. They think they're all alone in the afterlife, like they're the special ones."

DV: I think, you know, there could be quite a lot of truth behind that sort of idea because you often hear about different religions having their different afterlife. The Muslims have got a rather good afterlife, I think. They've got lots of beautiful houris waiting on them. I think it's very nice indeed and good luck to them. It beats playing harp hands down, I'd say. The Buddhists say, "Yes, we have all these beautiful things, but we realize it's all illusion." And the red Indians used to have their happy hunting ground. It wouldn't surprise me at all if --- at first --- people do find themselves in something which they have built up in their minds as their idea of heaven. I dare say there are quite a few people sitting up in the Christian heaven merrily twanging away on harps and thinking that this is it --- they've made it. And it's only after a while, I should imagine, that perhaps they begin to look around them and think, "I wonder if this is real." And perhaps they then realize that this isn't real. Also, I'm quite sure that quite a few people in very stern and devout Christian circles have probably got quite a good mock-up of hell as well. Do you know about that wonderful book by James Branch Cabell where the hero went to hell and he met a very upset, discontented little devil who said he was worked to death because all these people complained that the fire wasn't hot enough? He said, "I run around and do my best to make the fire hotter." I think that people very possibly make for themselves, at first, the sort of afterlife which they've built up in their own minds. I'll settle for a Pagan afterlife any day.

FH: Dolores Ashcroft-Nowicki wrote in one of her books about developing a place ahead of time where you would go when you died that would be familiar, and then afterwards, you would go off from there into whatever it is that you go off into. That way, if you were killed suddenly, you would realize that you were dead because you would go to that

place automatically, rather than wandering around not really figuring out that you had died.

DV: I think that, very possibly, there are quite a lot of people like that, you know, as they say wandering around not being able to figure out what's happened to them. That might account for quite a lot of hauntings and poltergeist manifestations. I think there's a lot of truth in what spiritualists teach. They've certainly made more progress in learning about the afterlife and trying to get people to think a bit intelligently about it than all the orthodox churches. Of course, the orthodox churches make it a mystery. You can't know anything about it and you mustn't ask, which is nonsense. They don't want people to know anything about it because you can't have people setting up to be their own priests and their own priestesses. Otherwise a fellow's occupation is gone.

FH: You have to keep the priest class in there to gather the money. There's actually been a lot of controversy about money in the Craft in the States, about people getting paid for things like teaching a class. Accepting money is a big taboo in certain areas because people feel you shouldn't involve money in our religion.

DV: That's all very well if you can afford to do it. But people have got to pay their way, haven't they? And if someone is teaching a class, for instance, and not engaging in other paid work, they're giving their time. It's all very well to say we must not ever take money for anything like that, but how are people going to live? They've got to pay their mortgage or their rent. They've got to pay their taxes and they've got to buy food and clothes. How are they going to live if they don't have some means of income? If you're not going to allow ordinary people who have ordinary financial concerns to take part, then you're going to make it exclusively the playground of the rich who can afford to do this sort of thing. I think that people have got to be a bit practical about that. They've got to work out the practicalities of the thing.

FH: Some people feel that you shouldn't make a career of Witchcraft, shouldn't be doing it full-time in terms of priesthood and teaching, that it shouldn't be your job.

DV: Of course, people in all other religions make it their job, don't they? They get paid for it.

FH: I think that's their objection. They don't want it to be the same.

DV: It isn't Witch high priestesses that live in palaces. It's Christian bishops. That's what they call it today --- the Bishop's Palace. People in the church, whether it's the Anglican church or any other church, they have to have a salary or otherwise they can't devote their services full-time to it. I think that people have to work out a reasonable, practical compromise about that. Dion Fortune used to say, and I'm very fond of quoting her, "It's no good being so heavenly minded that you're no earthly use." I agree that it shouldn't be done for money exclusively, not making money the object of it, but at the same time, you've got to have that practicality which gets things done. Otherwise, it's just going to

be a hobby for the rich, as occultism was before the present day revival.

FH: Certainly for people like Crowley. He had the money and the leisure time to indulge himself.

DV: He was actually the son of a wealthy brewer and was left a considerable legacy. He was sent by his father to Trinity College, Cambridge, and of course, he did all right until the legacy ran out. Then he had to subsist, as Gerald Hamilton, one of his friends, delicately put it, upon involuntary contributions from his friends, which made it rather a sordid story. The latest version of his biography is John Symonds' "King of the Shadow Realm".

FH: Many people who have been in the Craft for a long time feel that the tremendous growth in numbers has been bad for the Craft and the Craft has become more a fad than a religion, and that the magic is gone. Do you agree with this?

DV: No, I wouldn't agree with that, I don't think the Craft becomes a fad unless you let it become a fad. I don't think the magic can ever entirely go, although it can be marred by considerations such as bringing in monetary profit for it, and so on. I think if you start making a business of it, then the magic very soon evaporates. It just depends what sort of a business they make of it. If the sole end is to make money out of it, then the magic's gone already. The magic can never entirely go, because what the Craft is basically rooted in is nature, and nature is there --- the elements of life, trees, the wind, the fire, are all around us. This is the basic magic of the Craft, and that is part of life itself. It isn't that the magic is gone. It's just that we've lost touch with it. As for the growth in numbers, well I don't know. You can't say to people, "We don't want you in here." It's rather like the old line: "We are the Lord's anointed. All others will be damned. We've got no room up here for you. We can't have heaven crammed." What right have we got to deny people the right to worship the old gods and the right to feel kinship with nature? There are some who inevitably are going to be the wrong sort of people. They come to it for selfish motives, but they'll very soon show themselves up. They, in the end, are the biggest losers because they've had their chance and blown it.

FH: There are people who think that some people have initiated masses of people into the Craft, and that's a mistake. They should be more selective.

DV: I certainly agree with that. I think that a lot of trouble has arisen from initiating the wrong sort of people without stopping to think a bit. You're not doing them any favor by initiating them into something that they're not capable of grasping the real meaning of, and you're certainly not doing yourself any favor by bringing in people who are unsuitable. I certainly think that people have initiated people for the wrong motives, sort of to make certain they've got a coven of a full thirteen. And really, you can do much better work with two or three people who really know what they're doing.

FH: In the American Craft/Pagan community, we talk about building a foundation and

support structures around which Witchcraft and Paganism can evolve to fit the needs of its members. As someone who has been foremost in helping to create the shape of contemporary Witchcraft, do you have any insights on how this might happen?

DV: Building a foundation and support structures? I don't really understand what that is about.

FH: The idea is like building community. Just like Christians might have a senior citizens home.

DV: Oh, how marvelous! A senior citizens home for Witches. I can just picture it.

FH: And raising people's children, and support groups.

DV: This really. . . I mean, when I first started out as a Witch, you couldn't go into a shop and buy a wand like you do today. I don't know what would have happened. They couldn't run a shop like that. They'd have been closed down by the police. They wouldn't have been allowed. It would be quite amazing if any of us who came in the beginning of the 1950s are still around to see it. We just wouldn't believe it. You couldn't buy a pack of tarot cards in those days. Literally. I tried for ages before I was able to get a pack of tarot cards, and nowadays, you can buy any amount of packs of tarot cards.

FH: As with other religions, to have the social and Community support so that we can take care of our own and not have to depend on other people. Schools for children and affinity groups.

DV: I find it very. . . A senior citizens home! I can't get over that. I think that's super.

FH: We'll have the wings named after various people. The Doreen Valiente Memorial Temple.

DV: I'm quite horrified by some of the stuff that is getting out: "Oh, you pretty well founded the Craft in those days," and so on. I have awful visions of processions to the shrine of St. Doreen in the year 2070. The trouble is I can't think of any way of cashing in on this until after I'm dead. It is a great pity. But I tell you what, I think I'll do my dentist a favor because he's a very good chap. I'll put him wise to what's going on and tell him to get out an old molar or something, and after I'm gone, they can cook up something like the Temple of the Tooth that they've got in Kandy in Ceylon. It's supposed to be the tooth of Buddha and they parade it through the streets on the back of an elephant once a year. Everybody gets thoroughly into a state of religious ecstasy and a good time is had by all. So I think I'll put my dentist wise to this. I wouldn't mind seeing him profit out of it, and if he hasn't got a tooth of mine, he can substitute the tooth of somebody else. Actually, some sportsman examined the sacred tooth in Kandy some years ago and said it was the tooth of an animal, probably a dog. But it didn't seem to put any damper on the proceedings.

FH: They did it to Elvis Presley. They have a piece of toast he took a bite out of, or a spoon he used once.

DV: They don't really!

FH: They really do things like that.

DV: Would you like to buy some old spoons as an investment?

FH: You have to be very careful who you leave them to. They'll have a big auction and they will be worth a fortune. But again, you won't get to benefit from it.

DV: That's the boring thing, isn't it. I think it's a rather horrifying thought. It's like the rhyme about old Crowley. "There met one eve in a sylvan glade, a horrible man and a beautiful maid. Where are you going, so meek and holy? I'm going to temple to worship Crowley. So Crowley is God then? How did you know? Well it's Captain Fuller that told us so. And how do you know that Fuller was right? I'm afraid you're a wicked man, good night. While this sort of thing is styled success, I shall not count failure bitterness." That was Crowley's little poem about it. The joke is, you know, that they do sell Crowley relics. I've seen some of them being offered at the most frightful prices. There's not a lot you could do about the relic industry. The trouble is I can't think of any way to benefit from it while I'm alive.

We were talking foundation and support structures in the community. How it might happen, I don't know. It will probably happen of itself. At the moment, we're in the very difficult situation of not being able to educate our children. It rather galls me that every other religion in the world can educate their children in their ideas except us. At the moment, owing to all this satanic child abuse scare, it really would be very difficult for people to bring up their children in the ideas of the Craft, and I don't see why we should suffer that discrimination. So the day will come, I think, when we will have to have something like the Witch equivalent of a Sunday school. I don't know if we'll have it. But why shouldn't we tell our children about what we believe? The Christian fundamentalists will raise a great hoohah about it, of course. We've been talking quite happily about how the old coven structure has served its purpose and all that sort of thing, but then, you see, we may be wrong on that point. We have to think of that because when you see the fanaticism of some of these people, it's quite frightening. But other religions can bring up their children in their ideas, and as you say, we could have support groups for people. There are many kinds of people who need support groups. Most of these support groups are now run by Christian religious communities, and some of them do some very good work. But we certainly ought to consider the possibility of doing that sort of thing ourselves.

FH: Some of it takes money. Building up that money from people who really don't have a lot is difficult.

DV: I feel most of the people in the Craft are not wealthy people, and most of the things are more or less done on a shoe string. Maybe that's not a bad thing. I think the day will come when we shall be doing that sort of thing --- support groups of these kinds for older people, younger people and people with problems. Yes, the developments and the way that it is moving are really quite amazing. These structures will come. I think they'll more or less form themselves.

FH: What are you writing now? Are you writing another book?

DV: Well, yes. I'm trying to cook up the ideas for writing a book especially directed at the lone practitioner of Witchcraft, whether by choice or where circumstances compel them to be, where the person has to work on their own or perhaps with just a partner or a couple of people. I think that's one of the chief ways in which the Craft is going to develop, that it's going to be much more on an individual basis. I'm going to try to make a book of spells, rituals, and that kind of thing which will be of help to people like that. I also collaborated on a book with an old friend of mine, Evan John Jones.

FH: Is that "Witchcraft, A Tradition Renewed"?

DV: That's right. He wrote what I thought was a very interesting book. and so I helped him get it published by editing it a bit. He wrote a lot of it from inspiration and he didn't really know how it was going to come out until he'd written it down. It is based on the ideas that he and I developed when we worked with Robert Cochrane. Some of those he has modified a bit to make them more suitable for the present day, to be more forward-looking rather than backward-looking. But this is quite a different sort of ritual from what I think most people do, although he has got some friends in USA that are practicing these rituals now, and he keeps in touch with them. Apparently they find them successful. Anyway, I hope people will be interested in it and not think that I'm trying to knock other forms of Witchcraft because I've helped him to get this out, but I think that we need different viewpoints, different traditions.

FH: The Craft seems optimally poised in this situation to integrate a lot of these things together, like the Green movement which is concerned with the Earth, and the feminist movement which is concerned with the role of women, and the New Age movement which is concerned about the spirituality of the individual. It seems as though the Craft integrates all of these, so that it could take a leadership role because it's a synthesis of these different movements.

DV: I think it's going to be part of the Aquarian Age which is coming in. That is how I visualize it. Of course, it's not easy for us to see just how that's going to develop. Sometimes you think we're all going to hell in a handcart and there's nothing you can do about it when you see some of the things on television. And then you hear of some other developments which suddenly makes you feel more hopeful, as if things are going to work out in spite of all the forces of darkness, that things are going to work out to a

better age. I think the world is gradually reshaping itself. There is some force there --- call it Gaia or the force of evolution. Call it the inner planes. Call it what you will, but I think there is some force at work which has something to do with human evolution, and it is helping us on to the next step, whether we choose to try to go along with it or not. We can choose to try to go against it if we want to, but I don't think it will get us anywhere if we do. I mean, who would have believed that the Berlin Wall would be practically blown away by the wind of change. But it has happened. And this is not happening by force of arms. It is not happening by politicians' planning. It's happening by a sort of movement of the human spirit, if you can call it that. These things are happening. The world does change. It's like the famous Chinese curse. "May you live in interesting times." We do.

FH: What is your vision of the future of the Craft?

DV: It may, I hope, take that kind of part. That's what I would hope and like to see it do. I don't know whether I'll ever live that long, but I would love to see some of these big open-air meetings like you have in the States over here. I think they're wonderful, and I would like to see a lot of other people attending them, not only Craft people, but New Age people, feminists, and people concerned with the Green movement. I would like to see us working together. I think that's the future of the Craft. But we can't be exclusive anymore. There was a time when we had to be because it was literally a matter of life and death. We were rather like the resistance movement during the war. If we spoke out of turn, we stood the chance not only of destroying ourselves but our associates as well. You jolly well learned discretion the hard way in those days. I think that era is gone. There are forces at work among the fundamentalists of various religions which would like to see those days brought back. I don't think they're going to succeed, I think human evolution has gone too far for that. They might have some temporary successes. They may win some battles. but they're going to lose the war. I hope that we shall fulfill that role as a leader. I'm not saying the leader, because we don't need one leader and all the rest followers. We've had enough of that. But I think we will take a leading part in bringing in the New Age, and I want to see that. I don't know if I'll live that long. I hope so.

I love that story about Susan Anthony that Zsuzsanna Budapest tells in her book. Some journalist asked Susan Anthony, because she didn't believe in orthodox religion, I suppose, "Where do you think you're to go when you die?" She said, "I'm not going anywhere. I'm going to stay around and help the women's movement." So even if I don't live long enough to see these things, I'll be around to make a nuisance of myself.

[Return To Part 1](#)

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<http://www.earthspirit.org/fireheart/fireheart6.html>

16 captures

19 Jan 1998 - 27 Jun 2017

Nov DEC Jan

04

2003 2004 2005

About this capture

fireheart number 6

FireHeart number 6

An Interview with Doreen Valiente - Part One

An Interview with Doreen Valiente - Part Two

Paganism and Myths of Creation

Ogham: Tree-Lore and the Celtic Tree Oracle

The Eightfold Path: Isolation

Pagan Clergy - A Panel Discussion with Isaac Bonewits, Andras Corban Arthen, Judy

Harrow, Orienthya, and Sam Webster

The Boy Who Longed to Fly

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<http://www.earthspirit.org/gatherings.html>

50 captures

22 Dec 1997 - 25 Jan 2021

Oct NOV Feb

14

2003 2004 2006

About this capture

EarthSpirit Gatherings

Gatherings

Places to physically meet and make connections with other members of the EarthSpirit Community and members of the Pagan/Wiccan world at large.

Rites of Spring A week long Pagan festival and gathering in Western Massachusetts, USA near Memorial Day weekend in May.

Twilight Covening A magical Retreat in Western Massachusetts, USA during Columbus Day Weekend in October.

A Feast of Lights A Midwinter Celebration of spirit, community and the arts.

Events Calendar An on going list of EarthSpirit Open Circles, activities and classes. Some of the regular open circles are held at Beltane, Lammass, Samhain, and Yule East or Yule West.

Rites of Spring: A Twenty Year Retrospect Twenty years of pictures from Rites of Spring.

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<http://www.earthspirit.org/ros/rosb.html>

37 captures

8 Apr 2001 - 30 Mar 2021

Aug OCT Feb

11

2003 2004 2005

About this capture

Face of Wisdom

May 26 through May 31 2004
A Pagan Celebration

Rites of Spring 26
Click on the ring to enter

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<http://www.earthspirit.org/Twilight/twbrsplash.html>

36 captures

14 Apr 2001 - 17 Oct 2016

Aug NOV Feb

08

2003 2004 2005

About this capture

Twilight Covenning

October 8-11, 2004

In the twilight of the year, we gather together to set time apart from our daily lives for study, reflection, dreaming, and seeking visions.

A time apart.

Feel the current of change

As the season turns.

Flow with the tide.

Find yourself held in community,

Honoring the spirit of the Earth.

Breathe in the cool crisp air

Cross the bridge from autumn

Into the dark of winter.

Enter Twilight Covenning

<http://www.earthspirit.org/feastol/fol.html>

59 captures

22 Dec 1997 - 12 Feb 2021

Aug OCT Feb

09

2003 2004 2005

About this capture

EarthSpirit and Tاملin Productions invite you invite you to a midwinter celebration of spirit, hope, community, and the arts

Friday Jan 23 - Sunday, Jan 25, 2004

Traveling through the snow from near and far we come, drawn by the promise of the warmth of laughter, the joy of dance, and the wisdom of stories and songs that feed our hearts and spirits through the coldest times ahead. Fires blaze, and the Midwinter Feast begins --- the shimmering snow and the naked beauty of the trees an echoing memory now within the warmth of community.

A Feast of Lights is a festival of community, hope, earth spirituality, and the arts which brings together a wide range of teachers, performers and artists who join with all of the gathering's participants to create a celebratory, stimulating and fun weekend.

Both adults and children find a great variety of exciting programs at A Feast of Lights.

Dance with the Earth and with each other.

Learn with a traditional team of Morris Dancers.

Sing songs of the sacred, of hope, and of power out loud - just for fun - with a room full of people.

Learn from the wisdom of ancient Earth-centered spiritual traditions and from the visions of artists, poets, and bards.

Listen to scholars tell the history of some of these traditions.

Learn ways to connect personally with the spirit of the Earth.

Try your hand at drumming.

Make a mask.

Listen to the stories of life, or tell your own.

Visit the merchants and find a treasure waiting just for you.

Come join in this community celebration. As we share with one another, feel the spark of life, long hidden deep under the snow, begin to glow warm within your heart.

The Stag King's Masque, a masquerade dance and ritual performance on Saturday night, January 24, is a journey into another realm. Come in costume. A cash bar and complimentary light snacks will be available.

* Use the links below to find more information on this event. *

A Feast
of Lights Stag King's
Masque Presenters
& Performers Application
Information Application

Form Workshop
Schedule

The toll free phone number for The Clarion Hotel, Northampton is 1-800-582-2929

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<http://www.earthspirit.org/events/index.html>

28 captures

14 Apr 2001 - 26 Jan 2021

Aug OCT Feb

11

2003 2004 2005

About this capture

Calendar of Events

If you have any questions, please contact us.

2004

May

-

September

-

October

Friday, Oct 8

-

Saturday, Oct 30

7:30-10:00pm - Dance Complex, Central Square, Cambridge, MA, USA

EarthSpirit Open Samhain Circle ~ East

This seasonal celebration, a time when the veils are thin, is when we remember our
dead and honor all who have come before us.

7:30-10:00pm - Dance Spree Space, Northampton, MA, USA

EarthSpirit Open Samhain Circle ~ West

December

Sunday, Dec 12

7:00-10:00pm - Cambridge, MA, USA

EarthSpirit Open Yule Circle ~ East
A Pagan Community celebration of the return of the light.

7:00-10:00pm - Northampton, MA, USA
Open Yule Circle ~ West
A Pagan Community celebration of the return of the light.

2005

January

Friday, Jan 28

- A Feast of Lights starts

A midwinter celebration of spirit, hope, community, and the arts. A time to come together by the hearth. On the weekend of Jan 28-30, EarthSpirit and Taelin Productions present A Feast of Lights, a Winter magical event with workshops, vendors and the Stag King's Masque.

May

Monday, May 23

- Western Massachusetts, USA

Village Builders for Rites of Spring 26

This is the first two days of preparation and coming together of the Village Builders of Rites of Spring. Open only to people who have attended Rites before.

Wednesday, May 25

- Western, MA, USA

the 27th Rites of Spring begins

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<http://www.earthspirit.org/events/beltane.html>

17 captures

2 Feb 2002 - 21 Dec 2016

Aug OCT Feb

11

2003 2004 2007

About this capture

EarthSpirit Invites You to Celebrate the Spirit of the Season!

Open Beltaine Circle and Earth ~ Saturday May 1, 2004

Beltaine is the midpoint of Spring, when we gather together to reconnect with music, dance, and the Maypole.

The Open Circle will be held at:

Oak Hollow, in Sheepfold Meadow, Middlesex Fells, Medford, Massachusetts

Details:

Dress festively, bring some food to share (finger food is best!), utensils to eat with, and ribbons and flowers for weaving headpieces. Children are encouraged to attend.

We'll meet at 11 AM for the annual "spring cleaning" of this place, where we have held our rituals for many years.

By cleaning up trash and removing the leaves from the new grass, we come together to do something to help the Earth. Magically we use it as a symbol to clean away our winter debris and reconnect with the sacred ground. (Extra trash bags, gloves, and tools always help in removing any winter-accumulated trash and debris!)

This year, during the clean up, we intend to build a symbolic Winter Spirit with some of the debris we collect. So come early to be a part of this.

We also have flower wreaths to make, bubbles to blow, and encourage drumming and connecting.

The Maypole begins around 1 PM, and will be followed by a potluck picnic. Please bring your own utensils and something to share.

We'll pass a hat for small donations of \$5-\$8.

Directions:

The entrance is located on Route 28 between Medford and Stoneham.

Take I-93 to Exit 33, and head North on Route 28.

The driveway and Sheepfold Meadow sign are on the left; then follow the ribbons over the hill to the right of the parking lot.

Please try to carpool as the parking is limited and they will not allow illegal parking. If needed we can organize a shuttle to the nearby Stone Zoo parking lot.

Rain Date Note: If this date actually rains we will be thankful for the rain and reschedule this event to Sunday May 2nd.

Cloudy or threatening, on the other hand, will not cancel this event.

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<http://www.earthspirit.org/events/sam00.html>

14 captures

14 Apr 2001 - 27 Feb 2021

Aug OCT Feb

09

2003 2004 2021

About this capture

EarthSpirit Invites You To Attend
Its 24th Annual Samhain Celebration
A Ritual of Harvest, Death and the Coming of Winter

Saturday - October 30th, 2004 at 7:00 PM

East - The Dance Complex

536 Massachusetts Avenue

Central Square

Cambridge, Massachusetts, USA

Saturday - October 30th, 2004 at 7:00 PM

West - American School of Dance Studio

on the fourth floor of the Fitzwilly's building

(Dance Spree Space)

23 Main St. Northampton, MA

Need directions? try - Map Quest

In the East

Doors open at 7:00 PM

(please do not come earlier we need time to prepare the space)

And close promptly at 8:00 PM

for the duration of the Ritual.

In the West

Doors open at 7:00 PM

(please do not come earlier we need time to prepare the space)

And close promptly at 7:30 PM

for the duration of the Ritual

We honor the ancestors and the recent dead at this ritual of harvest and remembrance.

In the fullness of Autumn, in the growing darkness, come take part in a celebration of this time when the veil between the worlds is thin.

Take time for yourself to reflect on mortality, honor those who have passed and find a quiet place in the darkness, to reap your harvest between now and winter.

If you like, you may bring a small photograph of a departed loved one to add to the ancestor altar (be sure to write your name on the back and pick them up again before you leave).

Please bring a can of food for the local Food Pantry as a symbol of the way we can nourish one another through the dark time.

Grotesque costumes
are strongly discouraged
at this sacred event.

Donations for admission \$7 to \$10 on a sliding scale will be collected at the door to cover our expenses.

Associate members may deduct \$1.

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<http://www.earthspirit.org/events/yule.html>

29 captures

19 Jan 1998 - 21 Dec 2016

Jun OCT Feb
16
2003 2004 2005

About this capture

Open Yule Boston

EarthSpirit invites you to attend its annual Winter Solstice Celebration.

Join us as we gather together to focus on connecting to the magic of preparation, that it not be lost in the rush of the holiday season. We come together still in the grey time to renew our connections and share the warmth of community.

The Winter Solstice, also known as Yule, is the holiday celebrating the rebirth of the Sun in the Pagan year. At this time of year many in the Northern Hemisphere gather together to rejoice in the returning light to the Earth, and take part in a rituals celebrating the longest night and this cycle of the seasons.

The Boston Area Circle will be held on Sunday, December 12th, 2004 at:

The Dance Complex

536 Mass Ave.

Central Square

Cambridge, Massachusetts, 02139 USA

(There are several parking lots in the area and it is MBTA acessible on the Red line.)

The celebration will begin at 7:00 PM and the doors will close at 8:00 PM for the duration of the evening celebration.

This is a family participation event.

need directions? try - Map Quest

Come dressed in your festive holiday finery, and bring a non-perishable food to give to a local food bank - this time of year they prefer protein foods such as Peanut Butter and Tuna.

If you are musical, bring a hand instrument and/or your voice to join in the revelry.

Donations for admission \$7 to \$10 on a sliding scale will be collected at the door to cover our expenses.

EarthSpirit Associate members may deduct \$1.

All are welcome.

Go to the Northampton Yule Page

For your Yule gift list, EarthSpirit offers "This Winter's Night" send \$17.00 for CD or \$11.50 for tape (price includes postage) with your return address to:

EarthSpirit
PO Box 723
Williamsburg, MA 01096
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<http://www.earthspirit.org/events/yulenoho.html>
17 captures
20 Apr 2001 - 21 Dec 2016
Dec OCT Feb
16
2003 2004 2007

About this capture
Open Yule Northampton
EarthSpirit invites you to attend its annual Winter Solstice Celebration.
Join us as we gather together to welcome the returning light to the Earth, and take part
in a ritual celebrating the longest night and this cycle of the seasons. The Winter
Solstice, also known as Yule, is the holiday celebrating the rebirth of the Sun in the
Pagan year.

The Northampton Area Circle will be held on Sunday, December 12th, 2004 at:

the Fitzwilly's building
the "Dance Free" space
23 Main St.
Northampton, Massachusetts, USA

The celebration will open at 7:30 PM and the doors will close at 8:00 PM for the duration
of the ritual.

This is a family participation event.

Come dressed in your festive holiday finery, and bring donations for local shelters-
scarves hats mittens packages of new socks or underwear are needed.

Donations for admission \$7 to \$10 on a sliding scale will be collected at the door to cover our expenses.

All are welcome.

[Go to the Boston Area Yule Page](#)

For your Yule gift list, EarthSpirit offers "This Winter's Night" send \$17.00 for CD or \$11.50 for tape (price includes postage) with your return address to:

EarthSpirit
PO Box 723
Williamsburg, MA 01096
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14 Apr 2001 - 8 Feb 2007

Jun OCT Feb

16

2003 2004 2007

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This is not a valid page.

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[Astrological Almanac for 2003](#)
[Earthspirit Web Home](#)
[EarthSpirit at the 1999 Parliament of the World's Religions](#)
[Raliwalker Comics](#)
[Interview with Doreen Valiente - Part One](#)
[Pagan Chant Library](#)
[EarthSpirit YellowPages](#)

FireHeart Magazine
Her Gallery
Her Gallery 2
Her Tarot Deck
MotherTongue
EarthSpirit Newsletter
Art In Collaboration
Railwalker
For anything else please use the seach tool below.

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<http://www.earthspirit.org/mtongue/chtlib/chtlifr.html>

62 captures

19 Jan 1998 - 25 Jan 2021

Jun JUL Aug

18

2005 2006 2007

About this capture

<http://www.earthspirit.org/resources/yelpag.html>

46 captures

22 Dec 1997 - 17 Oct 2016

May JUL Oct

17

2005 2006 2007

About this capture

The EarthSpirit Community has many talented magical workers; some of whom are listed below as resources to other members of the community. Their services range from Tarot to house cleaning. Please support other members of our community by looking here first when you need work done.

EarthSpirit Pagan Clergy The EarthSpirit Community has several clergy members with Massachusetts state credentials, who are available for handfastings, marriages, funerals, handpartings, baby sainings, and land blessings. You can contact them

through the EarthSpirit Office at 413-238-4240 or e-mail earthspirit@earthspirit.com
Night Vision Astrology Miriam Klamkin has been working in astrology for twenty years. She is available for personal and business consultations, classes and workshops, and can be reached at 978-376-9164 or e-mail miriam@nightvisionastrology.com
Black Pearl Tarot Sue Curewitz Arthen is a tarot reader who is available for readings, private parties and classes. She has fourteen years experience and her interactive approach makes the cards your tools for happiness and growth. You can reach her at 413-238-4240 or e-mail sue@earthspirit.com

Hawthorne Forest Consulting Whether you own 10 acres or 1000 acres of forest land, Rowan Hawthorne can help you realize both magical and practical dreams. Being a good steward of your land means more than just leaving the forest on its own. As a Massachusetts licensed forester, Rowan can work with you to create a stewardship or management plan that combines spiritual, wildlife, biodiversity, aesthetic, recreational, silvicultural, and financial goals, or just help you explore and map your woods and their magical spots. He can be reached at 413-634-5665 or e-mail rowan@hawthorne.org

Triskele Design Leona Stonebridge Arthen, an artist and potter, has been teaching for over twenty years. She can be contacted at 413-238-4240 or e-mail leona@earthspirit.com

SolsticeSun Design Moira Ashleigh is a graphic designer and internet consultant. She specializes in custom made designs that capture the essence of the business or organization.

The best way to contact her is through email moira@solsticesun.com

The Birthing Tree Doula Services Juniper Talbot CD(DONA)

Labor Support - care before and during the birth of your baby.

Post Partum Service - nurturing support after your baby is born.

Contact Juniper at 413 238-5912/413 261-3786 or email juniper@earthspirit.com

ShapeShifter Masks Duncan Eagleson, master mask maker, creates magical masks from leather. Use his on-line ordering form or to contact him duncan@maskmaker.com or you can call 401-949-7833 and leave a message.

Corvid Graphics A dynamic design team specializing in new logos, identity building and brochures., Moira Ashleigh and Duncan Eagleson have combined their talents to launch a business identity design group.

Tailoring to our clients business needs, our custom logos, business cards, and letterhead that make a statement that is not overdone or like everyone else.

Contact them at 401-949-7833 or moira@solsticesun.com

Botanical & Wetlands Consulting

If you are building or buying, *you need to know* whether there are wetlands on your property that will affect siting of your house, addition, septic system and/or yard. Caveat emptor! Walter has experience delineating wetlands and working with local

Conservation Committees to help you get the most out of your investment, while preserving and/or enhancing natural habitats.

A Harvard botanist, he also specializes in native wildflowers, trees and shrubs. He can identify edible, poisonous, ornamental, weedy and imported plants of interest, as well as those which may cause you problems.

Contact Walter Kittredge @ Oakhaven, North Reading, MA 978-664-5603

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May JUL Oct

17

2005 2006 2007

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Night Vision Astrology Miriam Klamkin has been working in astrology for twenty years. She is available for personal and business consultations, classes and workshops, and can be reached at 978-376-9164 or e-mail miriam@nightvisionastrology.com
Black Pearl Tarot Sue Curewitz Arthen is a tarot reader who is available for readings, private parties and classes. She has fourteen years experience and her interactive approach makes the cards your tools for happiness and growth. You can reach her at 413-238-4240 or e-mail sue@earthspirit.com

Hawthorne Forest Consulting Whether you own 10 acres or 1000 acres of forest land, Rowan Hawthorne can help you realize both magical and practical dreams. Being a good steward of your land means more than just leaving the forest on its own. As a

Massachusetts licensed forester, Rowan can work with you to create a stewardship or management plan that combines spiritual, wildlife, biodiversity, aesthetic, recreational, silvicultural, and financial goals, or just help you explore and map your woods and their magical spots. He can be reached at 413-634-5665 or e-mail rowan@hawthorne.org

Triskele Design Leona Stonebridge Arthen, an artist and potter, has been teaching for over twenty years. She can be contacted at 413-238-4240 or e-mail leona@earthspirit.com

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Labor Support - care before and during the birth of your baby.

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Contact Walter Kittredge @ Oakhaven, North Reading, MA 978-664-5603

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Jun AUG Nov
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About this capture
Star of inspiration
Night Vision Astrology
shining a light on your inward path
with astrologer and life coach Miriam Klamkin

Click here to subscribe to the Night Vision Astrology Newsletter!
What lies behind us and what lies before us are tiny matters compared to what lies
within us.

- Ralph Waldo Emerson
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Miriam by the minute!

How does this work?

Latest news:

The July/August newsletter is now available. Read it here.

Friday evening, September 29, I will present a One-Woman Psychic Faire at Celtic

Corners Art Gallery in Beverly, MA. See the Upcoming Events page for details.

I'm offering both a Midlife Metamorphosis weekend workshop and an Introductory Astrology Course in my home area north of Boston, MA this Fall. Details will be forthcoming shortly!

My availability for consultations in the upcoming months: August - slots available toward the end of the month; September - schedule beginning to fill - book soon! See the consultations page for details, and e-mail me when you're ready to schedule or if you have any questions.

Yep, this website is perpetually under construction... so be sure to bookmark this page, and check back here frequently! During August and September 2006, I'll be adding more newsletters, more interesting astrological information, and more information about our events and services!

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9164

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Star of inspiration

Night Vision Astrology

shining a light on your inward path

with astrologer and life coach Miriam Klamkin

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What lies behind us and what lies before us are tiny matters compared to what lies

within us.

- Ralph Waldo Emerson

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How does this work?

Latest news:

The July/August newsletter is now available. [Read it here.](#)

Friday evening, September 29, I will present a One-Woman Psychic Faire at Celtic Corners Art Gallery in Beverly, MA. See the [Upcoming Events](#) page for details.

I'm offering both a Midlife Metamorphosis weekend workshop and an Introductory Astrology Course in my home area north of Boston, MA this Fall. Details will be forthcoming shortly!

My availability for consultations in the upcoming months: August - slots available toward the end of the month; September - schedule beginning to fill - book soon! See the [consultations](#) page for details, and e-mail me when you're ready to schedule or if you have any questions.

Yep, this website is perpetually under construction... so be sure to bookmark this page, and check back here frequently! During August and September 2006, I'll be adding more newsletters, more interesting astrological information, and more information about our events and services!

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Night Vision Astrology, 5 Dodge St. #122, Beverly, MA 01915 Phone: 978-376-9164

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